SOCIAL SCIENCES

MAY, 1936

THE CRISIS

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MISSISSIPPI'S ARENIA MALLORY

(She Built a School from Nothing—See page 142)

METHODIST UNION AND THE NEGRO

Both Sides of the Unification Controversy

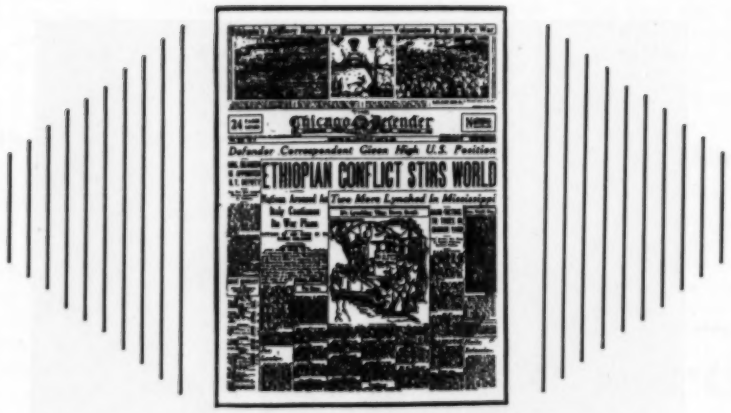
by

Robert M. Williams **Charles Carrington**

ALF LANDON AS I KNOW HIM

Roy Garvin

The World's Greatest Weekly and Why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THE CRISIS

Founded 1910
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A Record of the Darker Races

ROY WILKINS, Acting Editor
ADVISORY BOARD
J. E. Spingarn *Dr. Louis T. Wright* *James Weldon Johnson* *Lewis Gannett* *Walter White*

Volume 43, No. 5 *Whole No. 305*

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THE CRISIS *was founded in 1910. It is published monthly at 69 Fifth Avenue, New York, N. Y., by Crisis Publishing Company, Inc., and is the official organ of the National Association for the Advancement of Colored People. The subscription price is $1.50 a year or 15c a copy. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.*

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NEXT MONTH

The June CRISIS will have an article dealing with some social problems of Negro business by Ira De A. Reid, professor of sociology at Atlanta university, who is on leave directing a nation-wide survey of Negro white collar workers for the W.P.A.

•

There will be also the first of a series of articles on Negro judges of courts of record.

•

There will be also a piece on schools for workers by Eleanor G. Coit, director of the Affiliated Schools for Workers.

•

In an early issue will be a story of an incident in Louisiana by Archie T. Le Cesne and a piece by Marjorie Penney on the Fellowship Church of Philadelphia, Pa.

•

During the months before the fall election THE CRISIS expects to present an appraisal of Roosevelt and the New Deal so far as Negroes are concerned; a statement of the Republican position; and statements from Socialist and Communist spokesmen.

•

Our August issue, as usual, will be the annual Educational number, for which information and pictures of college graduates must reach our office not later than July 1.

OUR CONTRIBUTORS

Dr. Robert Moten Williams is pastor of the Asbury M. E. church of Washington, D. C.

•

Dr. Charles Carrington is an M. E. pastor in New York City.

•

Roy Garvin is a native of Kansas and a member of the staff of *The Call*, Kansas City, Mo.

•

Thyra J. Edwards is a well-known social worker of Chicago, Ill.

•

Mayme Osby Brown is editor of the *Louisiana Weekly* of New Orleans.

•

Michael Blankfort is one of the authors of "Battle Hymn," a play about John Brown, which will be produced by the federal theatre in New York City in May.

•

Mary White Ovington is one of the founders of the N.A.A.C.P. and at present is treasurer of the Association.

Methodist Union

This writer favors the Unification Plan which will create a separate conference of 350,000 Negro Methodists in a united church of eight million members

By Robert Moten Williams

THERE is no question before the Religious World and the Methodist Church so engaging at this time as the proposed union of three of the largest Methodist denominations, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. For more than fifty years various attempts have been made to cement the differences of these great denominations and to bring them into one organization which would become the largest and most influential protestant denomination in the world. Most of these attempts have ended in failure, but the present plan of union is receiving enthusiastic support from a great majority of the ministers and laymen of the three bodies and is assured of approval by the General Conference of the Methodist Episcopal Church meeting in Columbus, Ohio, during the month of May. The question is one, however, that easily arouses the passions of men, and there is always danger in such cases that appeals to sectionalism, prejudice, and to vague abstractions will take the place of sound reasoning. What is needed is a clear and dispassionate analysis of the question.

The basic purpose of the plan is the reorganization of the three largest branches of Methodism, two of which separated from the Mother church since its organization in Baltimore in 1784, to effect internal economies of administration, to heal the sore caused by schismatic divisions and to promote Christian fellowship and unity.

The plan provides for four different kinds of conferences; namely, a General Conference for the entire church; Jurisdictional Conferences in the United States, with certain powers, duties, and privileges; Central Conferences for the church outside the United States; and Annual Conferences as the fundamental bodies in the Methodist Church. The status of these several conferences is thus definitely constitutional. The number and composition of the several Jurisdictional, Central, and Annual Conferences is not written into the constitution, and may be changed by processes that are not constitutional.

The Plan Outlined

Since the Jurisdictional Conference feature of the plan has aroused the most discussion and criticism as far as the Negro membership is concerned it may be well to state here Section IV of the plan defining the composition of the several Jurisdictional Conferences. This section reads:

Article I. The Jurisdictional Conferences shall be composed of as many representatives from the Annual Conferences as shall be determined by a uniform basis established by the General Conference.

Article II. All Jurisdictional Conferences shall have the same status and the same privileges of action within the limits fixed by the Constitution. The ratio of representation of the Annual Conferences in the General Conference shall be the same for all Jurisdictional Conferences.

Article III. The General Conference shall fix the basis of representation in the Jurisdictional Conferences, provided that the Jurisdictional Conferences shall be composed of an equal number of ministerial and lay delegates, the ministerial to be elected by the ministerial members of the Annual Conferences and the lay delegates by the lay members.

Article IV. Each Jurisdictional Conference shall meet within the twelve months succeeding the meeting of the General Conference at such time and place as shall have been determined by the preceding Jurisdictional Conference, or by its properly constituted committee. The first meeting of each Jurisdictional Conference after the General Conference shall be called by the Council of Bishops at a date fixed by them and at a place selected by a Committee on Entertainment appointed by them.

Article V. The Jurisdictional Conferences shall have the following powers and duties and such others as may be conferred by the General Conference:

1—To promote the evangelistic, educational, missionary, and benevolent interests of the Church, and to provide for interests and institutions within their boundaries.

2—To elect Bishops and to co-operate in carrying out such plans for their support as may be determined by the General Conference.

3—To establish and constitute Jurisdictional Conference Boards as auxiliary to the General Boards of the Church as the need may appear, and to choose their representatives on the General Boards in such manner as the General Conference may determine.

4—To determine the boundaries of their Annual Conferences, provided that there shall be no Annual Conference with a membership of fewer than fifty ministers in full connection, except by the consent of the General Conference.

5—To make rules and regulations for the administration of the work of the Church within the Jurisdiction, subject to such powers as have been or shall be vested in the General Conference.

6—To appoint a Committee on Appeals to hear and determine the appeal of a traveling preacher of that Jurisdiction from the decision of a trial committee.

Also Section VIII defining the Number and Boundaries of the Jurisdictional Conferences which read as follows:

Article I.—The Methodist Church in the United States of America shall have Jurisdictional Conferences made up as follows:

Northeastern—Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Maryland, West Virginia, Delaware, District of Columbia, Puerto Rico.

Southeastern—Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi, Cuba.

Central—The Negro Annual Conferences, the Negro Mission Conferences and Missions in the United States of America.

North Central—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North Dakota, South Dakota.

South Central—Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas, New Mexico.

Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, Alaska, Hawaiian Islands.

Article II—The work of the Church outside the United States of America may be formed into Central Conferences, the number and boundaries of which shall be determined by the Uniting Conference, the General Conference having authority subsequently to make changes in the number and boundaries.

Article III—Changes in the number, names, and boundaries of the Jurisdictional Conferences may be effected by the General Conference upon the consent of a majority of the Annual Conferences of each of the Jurisdictional Conferences involved.

Article IV—Changes in the number, names, and boundaries of the Annual Conferences may be effected by the Jurisdictional Conferences in the United States of America and by the Central Conferences outside the United States of America, according to the provisions under the respective powers of the Jurisdictional and the Central Conferences.

As we see, the Jurisdictional Conference is largely administrative and electorial. The General Conference remains with the powers it has had from the beginning except the right to elect bishops and the right to determine the number and boundaries of Annual Conferences. These are given to the Jurisdictional Conferences.

The principle followed in the creation of Jurisdictional Conferences was the

(*Continued on page* 148)

and the Negro

This writer opposes the Unification Plan, declaring that it writes segregation into the law of the Methodist church and fosters racial antipathies

By Charles Carrington

LAST August a commission of 58 representatives — bishops, ministers, and laymen—of the Methodist Episcopal, Methodist Episcopal South, and the Methodist Protestant Churches met in an epochal, four-day session at Evanston, Ill., to formulate a plan of union for these three branches of the original Methodist Church which was organized at the "Christmas Conference of 1784" in Baltimore. The attempt was made to heal the schism formed about 100 years ago when the Methodist Protestant Church seceded over lay rights, and a little later when the Methodist Episcopal Church South broke from the parent group over the right of a bishop to hold slaves. Three colored branches were formed from the parent body also:—The African Methodist Episcopal Church in 1816; the African Methodist Episcopal Zion Church in 1820 and the Colored Methodist Episcopal Church which was set off from the Methodist Episcopal Church South in 1870. These three groups felt moved to secede for larger freedom and racial self respect. Some Negroes chose to stay in the original church and now represent some 350,000 constituents of the Methodist Episcopal Church. At present they are the only Negro group organically connected with any of the white bodies.

Briefly, the main features of the plan are that the three bodies will unite under the new name "The Methodist Church." The three churches are to keep their annual conferences and join together in a new General Conference. The new administrative units are to be six Jurisdictional Conferences which would have some powers now resident only in the General Conferences of the three churches, e. g. the election of bishops. Five of these Administrative Conferences are to be determined by roughly dividing the national territory into geographical areas — Northeastern, Southeastern, North Central, South Central and Western. A sixth, the Central conference, would comprise all the Negro work of the Methodist Episcopal Church for the entire country, save the few Negro churches already members of predominantly white conferences of the North. The plan, to be ratified, is to be accepted by the General Conferences of all three bodies and then by the Annual Conferences. It is expected that it will be 1940 before ratification could be completed. The new organization would be the largest Protestant denomination in the country, boasting eight million members with 29,000 ordained ministers, 19,000 local preachers, an operating budget of $100,000,000 and property holdings well over a billion dollars. The plan has been heralded as a great achievement, for in the last twenty years several have been proposed for the union of the Southern and Northern churches, but none with such promise of acceptance as the present one.

Little, if any, argument need be offered on behalf of church union. There is the advantage of a great spiritual union and fellowship. Besides this, the psychological effect of a large united body of the visible church would be an impressive factor in the religious life of America, and more so in the foreign fields where the denominational divisions of the one Christian religion baffle the natives and raise an attitude of skepticism and mistrust in the genuineness of the Christian ideal. Evangelizing under these circumstances is very difficult. Another advantage is *economic*. The overhead expense of the denominational offices is incredibly large. A lady was asked for a gift to a mission work in a foreign field. She gave the solicitor a penny. In dismay he turned away, whereupon the lady stopped him and gave him ten dollars more, saying that the penny was for the mission work, but because of the administrative expense involved, she gave the ten dollars that she might be sure the penny would reach the foreign field. In church union, vast economies can be made in administrative machinery and personnel. The strongest argument for church union lies in its exemplification of Jesus' *ideal of brotherhood* and the basic oneness of all mankind.

In the Plan of Methodist Unification, however, few, if any, of these seem attainable. *Economically*, the triple expense of the Annual, Jurisdictional, and General Conferences, together with the Jurisdictional "Boards for the promotion of evangelism, education, missions, and benevolence," offers little hope for economy in administrative procedure.

On paper, the plan offers the new church as the largest Protestant denominational body in America. The unity of the newly organized church, however, would seem to be little more than an intellectual attitude toward a loosely connected organization with a common name. Provision is made thru the Jurisdictional Conferences and the separate annual conferences for the fostering of practically all of *the old antipathies* — geographical, psychological and racial — which have divided the church for the last ninety years.

Negro Crux of Problem

The crux of the problem, however, lies in the plan's arrangement for the Negro constituency who have remained loyal throughout the years to the Methodist Episcopal Church. In separating the whites on purely geographical grounds and the Negroes into one racial unit irrespective of location, the plan is one of segregation, and is therefore unChristian. It seems to be a deliberate move to reduce the contact with the Negro to a minimum. The fact that the Plan for Methodist Unification did not consider including the other three branches (all colored) of historical Methodism, indicates the intention of making the newly proposed "Methodist Church" an essentially, if not exclusively, white church.

Much of the enthusiasm regarding the plan seems to be prompted by the material "bigness" of the prospective new body. There is value in bigness, but there is danger here in achieving bigness in organization at the expense of the spirit of Christian justice and love which must serve as the welding cement of the uniting bodies. In this connection one thinks of the Disciples' enthusiastic glee as they pointed out to their Master "what large stones" made up the walls of the temple of Jerusalem, and then one remembers the sad reply "not one stone shall be left upon the other." Is it by chance that our Temple, as that, is being built with "big stones" to the neglect of the essential cohesiveness of fair play and mutual understanding?

The haste to effect the reunion is

(*Continued on page* 149)

"Objectionable Matter" in The Crisis

ON February 21 through unofficial sources THE CRISIS was notified that it had been banned from the approved list of publications for use in the schools of the District of Columbia. We were erroneously informed that the Board of Education had barred the magazine because it carried "militant propaganda."

We wrote Superintendent of Schools Frank W. Ballou asking the official status of the matter, but we did not have a reply from him in time for the April issue.

We have since received a letter from Dr. Ballou stating that up to that date (March 20) the Board of Education had not acted officially to bar THE CRISIS, but had before it for consideration a memorandum submitted to it by Dr. Garnet C. Wilkinson, first assistant superintendent of schools, (and treasurer of the District of Columbia branch of the N.A.A.C.P.) which memorandum recommended to the board that THE CRISIS be not approved.

THE CRISIS presents below the full text of the memorandum from Dr. Wilkinson to the Board of Education, and a full text of a letter written by the acting editor of THE CRISIS to the board commenting upon the memorandum.

Memorandum in re THE CRISIS Magazine:

This office withholds its recommendation for approval for placing THE CRISIS upon the approved list of magazines and periodicals for the public schools of the District of Columbia.

Certain criteria for evaluating magazines and periodicals were set up by the school administration and published by the Superintendent of Schools in his official Circular No. 35 under date of January 6, 1936.

The school administration ordered:

(1) That all magazines and periodicals now in use should be reviewed.

(2) That each committee should undertake to prepare a list of magazines and periodicals for continued use in our schools that have educational value, that are factual, and that are free from objectionable matter.

(3) That in any case of doubt, the doubt should be resolved in favor of the schools and not in favor of the magazine or periodical.

The specific criteria established by the school administration for evaluating magazines and periodicals are as follows:

The Board of Education of the District of Columbia, where one-fourth the population is colored, is considering a recommendation that THE CRISIS be not approved because of certain "objectionable matter" in its columns

"1. Those which are factual and informative and serve a worthy educational purpose as defined in the approved course of study.

"2. Those whose editorial policy (if the periodical or magazine carries editorials or has an announced editorial policy) is well balanced; is consistent with our established course of study; and does not avowedly advocate only one side of any controversial financial, economic, social, or political question.

"3. Those which do not advocate any phase or aspect of any financial, economic, social, or political movement or condition in our country or in the world, or regularly publish such views of others, the adoption of which in this country would be subversive to the traditional policies and institutions of the United States."

Subsequently on January 8, 1936, the school administration published a second memorandum on magazines and periodicals amplifying in some detail the application of these tests to the magazines and periodicals under consideration, of which the following is an extract:

"I. For each magazine recommended for approval for further use in our schools brief, positive justification should accompany the title of each magazine showing the specific use made of it in the school covering such items as:

1. The educational purpose served.
2. The phase of the course of study or the specific topic with which the magazine is used.
3. The school subject with which the magazine is used.
4. What educational effect the discontinuance of the use of the magazine would have on classroom teaching.

"II. For each magazine recommended to be discontinued for further use brief reasons should accompany the title of each such magazine showing the use which has heretofore been made of it; such topics as the following may be considered adequate reason for discontinuing the use of a magazine:

1. Previous use only casual. Magazines would probably not have been included in the revised list of magazines used.
2. Does not serve a worthy educational purpose.
3. Other magazines of like kind are preferable educationally.
4. A magazine primarily for teachers and not for pupils.
5. It is not sufficiently confined to factual presentation.
6. Its editorial policy is not well balanced.
7. It undertakes to indoctrinate pupils in what to think.
8. It advocates the adoption of un-American policies or institutions."

The following findings result from our very careful study of THE CRISIS in the light of the criteria hereinbefore mentioned:

THE CRISIS is the official organ of the National Association for the Advancement of Colored People. The publication is liberal, not radical. It criticises those institutions, customs, and persons whose policies, practices and acts do not conform to American constitutional ideals.

Non-partisan in politics, THE CRISIS editorially supports those candidates whose records are favorable to their Negro constituents, and stirs up as much opposition as possible against such political candidates as have unfavorable records or platforms where Negroes are concerned.

THE CRISIS, as the official organ of the National Association for the Advancement of Colored People, calls attention to civil and social injustices that are perpetrated by other racial groups upon the Negro. Furthermore, it advocates action for remedying such conditions and consciously attempts to arouse indignation.

In the foregoing particulars THE CRISIS makes a definite and worthwhile contribution to Negro life.

Moreover, such educative features as an occasional article on Negro culture, business, or industry, book reviews, and an annual survey on the educational progress of the Negro, are valuable contributions of THE CRISIS.

On the other hand, THE CRISIS does not adequately serve a worthy educational purpose as defined in the approved course of study for the public schools of the District of Columbia.

The previous use of THE CRISIS by our schools has been only casual.

THE CRISIS articles are not definitely correlated with the courses of study in the public schools of the District of Columbia.

THE CRISIS is not free from objectionable matter from the point of view of an appropriate educational program for children.

Sample references

Issue	*Topic*
April, 1934	Women Among Soviets
August, 1934	Flag Salute
October, 1935	An Open Letter to Earl Browder
December, 1935	Earl Browder Replies
February, 1936	Communism and Peace Movements

The use of such articles by children in our public schools would tend to nullify certain educational principles and practices.

THE CRISIS is a magazine primarily for adults and not for children. For children the magazine is of doubtful educational value. As per instructions, this office resolves the doubt in favor of the schools and not in favor of the magazine.

In the second place, THE CRISIS makes a practice of using the opprobrious term "N...." in its published stories of Negro life.

Sample References

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In view of this fact the official approval of THE CRISIS for use in our public schools would be contrary to a long established administrative policy, initiated and fostered by the school teachers and officers of Divisions 10-13, of refusing to recommend to the Board of Education the adoption of any textbook, basic or supplementary, magazine or periodical, known to make use of this term.

Textbooks published by white authors and making use of such material have been refused for adoption in our public schools. Textbooks have been withdrawn from the approved list for the same reason. Obviously a textbook, magazine, or periodical published by a Negro should be subject to the same administrative policy. There can not be a double standard of evaluating such school materials — one standard for white authors, another standard for Negro authors. Only a single standard in such case is defensible.

Accordingly, THE CRISIS is not recommended for the approved list of magazines and periodicals for our public schools.

Respectfully submitted,
(Signed): G. C. WILKINSON
First Assistant Superintendent of Schools

Mrs. Henry Grattan Doyle, President
Board of Education
Washington, D. C.

My dear Mrs. Doyle:

Superintendent Frank W. Ballou has forwarded to us a mimeographed memorandum upon THE CRISIS prepared by Dr. Garnet C. Wilkinson, first assistant superintendent of schools, which recommends that THE CRISIS be not

School Officials Dislike This

EDITOR'S NOTE: This poem by Esther Popel of Washington, D. C., which appeared in THE CRISIS for August, 1934, is one of the items judged to be "objectionable" by a committee which reported to the Board of Education in Washington, and recommended that THE CRISIS not be approved for use in the schools of the District of Columbia. The examining committee which made the recommendation was headed by Dr. Garnet C. Wilkinson, first assistant superintendent of schools.

Flag Salute

By ESTHER POPEL

(Note: In a classroom in a Negro school a pupil gave as his news topic during the opening exercises of the morning, a report of the Princess Anne lynching of Oct. 18, 1933. A brief discussion of the facts of the case followed, after which the student in charge gave this direction: Pupils, rise, and give the flag salute! They did so without hesitation!)

"I pledge allegiance to the flag"—
They dragged him naked
Through the muddy streets,
A feeble-minded black boy!
And the charge? Supposed assault
Upon an aged woman!
"Of the United States of America"—
One mile they dragged him
Like a sack of meal,
A rope around his neck,
A bloody ear
Left dangling by the patriotic hand
Of Nordic youth! (A boy of seventeen!)
"And to the Republic for which it stands"—
And then they hanged his body to a tree,
Below the window of the county judge
Whose pleadings for that battered human flesh
Were stifled by the brutish, raucous howls
Of men, and boys, and women with their babes,
Brought out to see the bloody spectacle
Of murder in the style of '33!
(Three thousand strong, they were!)
"One Nation, Indivisible"—
To make the tale complete
They built a fire—
What matters that the stuff they burned
Was flesh—and bone—and hair—
And reeking gasoline!
"With Liberty—and Justice"—
They cut the rope in bits
And passed them out,
For souvenirs, among the men and boys!
The teeth no doubt, on golden chains
Will hang
About the favored necks of sweethearts, wives,
And daughters, mothers, sisters, babies, too!
"For All!"

approved for use in the public schools of the District of Columbia.

Superintendent Ballou states that the Board of Education has not acted as yet upon the continuance or discontinuance of THE CRISIS in the public schools. We are writing to urge respectfully that the Board of Education not accept the recommendation of Dr. Wilkinson.

The memorandum upon THE CRISIS sets forth the following two reasons for lack of approval for THE CRISIS: (1) THE CRISIS is not free from objectionable matter from the point of view of an appropriate educational program for children; (2) THE CRISIS makes a practice of using the opprobrious term "N...." in its published stories of Negro life. We take it that this latter reason refers to the word "nigger."

In support of the first reason the memorandum lists as examples of objectionable matter the following articles which have appeared in THE CRISIS:

Issue	*Topic*
April, 1934	Women Among Soviets
August, 1934	Flag Salute
October, 1935	An Open Letter to Earl Browder
December, 1935	Earl Browder Replies
February, 1936	Communism and Peace Movements

The first of these is the discussion by a colored newspaper man who spent a year in Soviet Russia of the status of women in that country as he had observed it. He made certain comparisons between Russian women and American Negro women.

The second reference is to a poem which quotes the salute to the flag, interspersing the lines of the salute with factual statements upon a recent lynching.

The third and fourth examples cite letters to and from Mr. Earl Browder, general secretary of the Communist Party of America upon Communist tactics on the race problem. The final citation is of an article written by a young Negro professor which takes the Marxist viewpoint to task for what he conceives to be its shortsightedness in promoting the cause of world peace among the Negro people.

Your memorandum states "the use of such articles by children in our public schools would tend to nullify certain educational principles and practices."

THE CRISIS hesitates to accept the logical conclusion implied by this statement. It may be that we have a misconception of the function of education. It may be that, so far are we out of touch with "certain educational principles and practices," that we still believe the function of education to be the inculcation of the truth and the discovery of truth by the widest reading and the freest discussion. If the Board of Education of the District of Columbia is willing to state that its "educational principles and practices" do not include the dissemination of any information or opinion upon the Soviet government or the political theory of Communism, or references to the obvious breakdown of our bill of rights so far as one-tenth of our population is concerned, then THE CRISIS must be forced to the conclusion that our country, and particularly our nation's capital, have approached more nearly the machinery and ideals of Mussolini's Italy and Hitler's Germany than we would have believed before the receipt of your memorandum.

With reference to the second reason for not approving THE CRISIS, namely that the columns have contained the word "nigger" we wish to state that if the Board of Education has a rule which it rigidly enforces upon any and all publications, either books or magazines, barring them from the approved list because they contain this word, then THE CRISIS is willing to take its place with them.

In passing, however, may we say that we fail to distinguish between the use of the word "nigger" and the highly suggestive substitute, "N...." which you use in your memorandum? We are not unaware of the fact that certain Negro newspapers have made a fetish of the non-use of this word and, like you, have resorted to the use of "N....." THE CRISIS sees in this substitute no improvement upon the use of the word "nigger," in fact, the distinction is about as great as in the banning of the word "Hell" by the use of "H..l."

Any consideration of the use of this term should take into account, not simply the word, but the way in which it is used. To classify this word as used in a literary sense with its use as an editorially derogatory epithet is, in our opinion, an error which the Board of Education ought not commit, even in its concern for the understandably sensitive feelings of colored people.

The use of this word in the columns of THE CRISIS has always driven home to Negro readers the insulting and contemptible characterization involved; to any literate white reader its use in our columns has made clear the resentment of colored people over the term. To say that a colored publication ought not to use it, or that any publication under certain circumstances ought not to use it, is to indulge in the same romanticism embodied in the disapproval of a poem describing a lynching in contrast to the lofty declarations of a flag salute.

The board may choose to say, of course, that these distinctions are all well and good, but the task of making them clear to school children is one it does not care to assume; that the simplest, although not the fairest or most sensible, method is to impose a blanket ban on the word wherever and by whomever used.

On this point, if the board chooses to be arbitrary, THE CRISIS will have to abide by its decision. On the first reason — the classification of certain matter as "objectionable" THE CRISIS must enter a firm and unequivocal protest on the ground that this recommendation, if it be sustained, will certainly be an invasion of the right of freedom of the press.

We believe the material published in THE CRISIS to be of value, in the study of the contemporary national scene, to pupils of both races in the District schools; and we fail utterly to appreciate how any Negro child can be considered to be acquiring an adequate estimate of his status as a human being and a citizen if he is denied access to such publications as THE CRISIS.

Respectfully yours,

ROY WILKINS
Acting Editor

Victims of Mississippi Torture Appeal for Aid

Yank Ellington, Ed. Brown and Henry Shields, the three Mississippi sharecroppers who were convicted of murder after being brutally tortured to force a confession from them, only to have their death sentences reversed by the U. S. supreme court, have issued an appeal to the county to aid them in their second trial which has just been ordered by the state of Mississippi.

Lawyers acting for the N.A.A.C.P. are defending the men. The letter, signed with the mark of each of the three men, follows:

"We desire to express our hearty appreciation to those who have contributed toward our defense, and we are now asking contributions to pay balance on trials already had and for further steps necessary to consummate our victory and also to secure treatment for Ellington.

"Since our case was reversed by the Supreme Court of the United States, the state has refused to release us but say we must undergo another trial.

"Governor Earl Brewer has won this case for us in the United States Supreme Court and he is still sticking to us and expects to defend us till we are free.

"We could not have gotten this far without the assistance of our friends and we can make so much better defense if we can raise funds to carry on without taxing Governor Earl Brewer with too much expense. We beg you earnestly to help us and we assure you that we are innocent of any knowledge of the charge against us."

The signatures were witnessed by Attorney Will S. Wells and Earl Brewer and Jailor R. L. Stone.

Alf Landon as I Know Him

By Roy Garvin

IN his first public address to the nation over a country-wide radio hook-up, January 29, the occasion of the 79th birthday celebration of the state of Kansas, Governor Alfred M. Landon put himself unequivocably on record for the preservation of the Constitution. Said he, "Today there are powerful forces trying to convince our people that the Constitution is not their charter of human liberties . . . Let me make this emphatic, the Constitution of the United States is not an obstacle to progress. It is the balance wheel of progress." This frank statement of how sacredly he regards this document of human liberties is no new attitude or empty, faithless gesture acquired for political purposes.

Those of us in Kansas who know Alf Landon find him to be a frank, blunt, straightforward gentleman. Coming of Pennsylvania-Dutch-Scotch stock, he is not the typical blustering, back-slapping, politician type. To give an intimate insight into the life of this man and his relationship to Negroes, let me go back eight years to the time when we first met. He was not governor then, nor was he generally known throughout his state.

The occasion of our meeting was at the time of his election as state chairman of the Republican Central Committee in Kansas. A Negro man and woman had been honored with vice-chairmanships in the state party organization. Some of the colored leaders were apprehensive about the accommodations that would be afforded these persons. They timidly approached some of the party leaders and then the newly elected state chairman as to where the colored officials of the party would find office space. In his frank manner Alf Landon replied, "Right here with the rest of us." This first experience with him convinced me that he was not only fair, but courageous and sincere.

Since that time I have had an opportunity to become most intimately acquainted with the "budget balancing" governor of our state. I have been a member of groups who waited on him when he was first elected to discuss matters pertaining to Negroes and I have always found the door of his office open and him ready and willing to listen to any cause that is presented.

Alf Landon is a most excellent listener. At the same time he is no pussyfooter but usually gives a very definite answer whether it be for or against any problem that is presented to him. He has shown his desire to give Negroes an opportunity to share in the responsibility of government by giving appointments in his administration other than the usual menial jobs that Negroes are accustomed to having. There are two colored women in the highway department and a Negro lawyer, and I might go on and enumerate others. These are simply mentioned to indicate the willingness on his part to give us an opportunity to assume responsibility in the administration.

Governor Alfred M. Landon

I have found him to be tolerant and I think his tolerance can best be illustrated by the position he took in supporting William Allen White, the internationally famous Emporia editor, when he ran for governor of Kansas on the independent ticket to purge the Republican party of the Klan back in 1924.

Landon's position on law enforcement is one of public record in Kansas. I believe he was the only governor to commend the governor of Maryland when he called out the militia in the Princess Anne lynching in 1933.

Governor Landon is not a politician and until his election to his present office he had not been very active in public life. For this reason he has no previous political record by which to measure him. It is only natural after so much

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Negro Literature Comes to Denmark

By Thyra J. Edwards

An important method of racial interpretation is being carried on at the International Peoples College in Denmark by two Americans

THE "piece de resistance" in this morning's post was a letter from John Barton, posted at mid-ocean from the S.S. Scandinavia. And there beside it was one from Becky, his wife, postmarked Helsingfors, Denmark, and telling me that John has left the house only an hour ago to take steamer for these United States and she is warding off an overwhelming sense of loneliness by settling down immediately for one of those intimate fireside chats that made last winter memorable. Only this time the chatting will have to be *via* post instead of the hearth before the faggot-lighted blaze of the copper-hooded fireplace in John's study, usually possessed by Becky and me on nights when John was held late over in the students' lounge or off on a lecture. In which case he usually joined us at the close of our "sessions" in time for the inescapable Danish cup of tea.

Anyway these two letters, one posted at Helsingfors and the other at mid-ocean on a stormy autumn sea, reminded me of the story I've been putting off for some months now. It is about these two Americans who are doing an unique job in the matter, not of hackneyed race relations but rather of racial interpretation.

When I heard that Rebecca Barton had made a study of the Negro I was unimpressed. "Studying the Negro" has been one of America's post-war fads. And when I was told that out of this study she had compiled and published a book, I was bored. There has been an epidemic of books about the Negro during the last decade. Popular books are read and discussed and discarded with last year's fashions. And the more serious, sociological studies are carefully filed away in university archives as reference works for scholars who are writing more theses to be filed away as more references for later writers of theses. I begin to be restless for constructive action. But when I discovered, in arranging my program there at International People's College, that Mrs. Barton conducts a seminar on social interpretation of the Negro through his literature, and that her book, "Race Consciousness and the American Negro," had grown out of these seminars, I was interested.

I have been in Europe enough to understand that while Europe is not prejudiced against the Negro in just the way America is, it is largely because there are so few Negroes on the continent that he does not constitute an economic factor as he does in America. The colonial policies of European powers is not one whit less ruthless, violent and prejudiced towards their dark subjects than that of America toward the Negro. I say this, not in defense of American race prejudice but rather to direct American Negro thinking to a realistic approach to the race problem. In short there are no geographical escapes for the race. For the individual Negro—yes. He can find those anywhere, even in America. But for the mass man, the group, the race, no. He has to fight the issue out on all fronts. And one needs only talk to any European in any country to discover that while he does not entertain the antipathy peculiarly and particularly American he has accepted the stereotyped pattern of the Negro as constructed by the American press. A pattern in which Carl Van Vechten's derogatory "Nigger Heaven" is accepted as the standard of American Negro mores. And so I was interested in Mrs. Barton's seminar on the Negro. When I registered for this she protested, "But you know already all I can teach about the Negro."

"Intellectually and emotionally, yes," I said. "I've read all the books. A Negro has to see what's being said by and about Negroes, to discuss them, and to sort of take sides, but I'm afraid not too critically and analytically."

"Well, read my book and you'll have all I know about the subject, plus criticism, analysis and interpretation."

"But," I said, "your book can't give me the reaction your interpretation gets from a class of Danish, Swedish, American, English and German students."

"Well, that is interesting," she admitted.

And so I was accepted. And in addition I attended John Barton's supporting seminar on International Relations wherein he deftly balances the Negro picture. That is, John Barton gives an incisive outline of Negroes in other parts of the world. There is Liberia. At the League of Nations he has met the Minister of Liberia and has the promise of Liberia's president that he will have his son visit the International People's College for a year. Then Mr. Barton proceeds to the African colonies, comparing the policies of France and of England with some attention to Germany before the loss of the War forfeited her African holdings. And so he traces the degrees of servitude and bondage and pillory and plunder to which the Negro world is subjected by contemporary world powers, whose economy is based on highly mechanized industry and the attendant necessity of capturing cheap labor and world markets.

Rounded View of Negroes

But back to Rebecca Barton's seminars. It was fascinating to the bright young English woman student, a Quaker, to review with glee and gusto Charles W. Chestnutt's "Conjure Woman," concluding that here in voodooism she had found the key to Negro sociology and psychology. And Rebecca Barton smilingly offered her James Weldon Johnson's "Autobiography of an Ex-Colored Man" and "Black Manhattan." Then to see her return confused and baffled at these other types of Negroes opened up to her there. Then there was the impatience of the young Danish worker who found in Nella Larsen's "Passing" a group of "bourgeois folk" to him as bloodless and empty and uninteresting as the fat Danish bacon dealers who bring their ample idle wives to dine and dance at "La Scala." And to see his interest stirred when, through Charles Wesley's "Negro Labor in the United States," he discovered that the mass of Negroes were simple human beings who toil for a living as do the mass of any other nation or race, and that from their beginnings as free labor they have known about and striven toward organization and unionization.

And when, after six months' exposure to the adventures through Negro life and literature, in which adventuring John and Becky Barton have developed the delightful technique of stimulating their students to explore rather than subjecting them to propaganda tirades against prejudice and for the poor Negro, it is interesting to note that the Negro, with this group of fifty or more each term, at least has traveled from the plane of an exotic and isolated species to the status of a human being. And that is no short journey, if you have studied the mind of the white world in relation to the Negro.

Fifty persons a seminar, three seminars a year. One hundred fifty persons

a year. That is no small gain. The Bartons have applied themselves to a beginning that can lead to infinite development.

I ASKED Rebecca Barton just how she came to establish this very comprehensive, and, when you include John Barton's supporting seminars, extensive course of study on the Negro here at the International People's College in Denmark. It was April. I was packing and making ready to leave. For six months I had observed their work and its influence on this mixture of Danish, English, Swedish, American and German students. And I had had time to know Rebecca Barton and John and much of their respective backgrounds.

They are two Americans. Mrs. Barton is the youngest daughter of a "well-to-do" old New England family. She spent her early childhood in the cold rigor of New England religion and morals. She was born in Massachusetts. And she had Baltimore, Md., as the setting for her girlhood and high school life. Then back to New England to Wellesley for college training.

John Barton had come via Southern Illinois, working his way through Ohio State university, then Yale divinity school where he was the student of that militant liberal, Dr. Jerome Davis. His studying was interspersed with teaching and Y.M.C.A. activities in Labrador, in Cuba and in various parts of the U.S.A. He met Rebecca Chalmers at a student Y.M. and Y.W.C.A. conference of which Becky was national vice-chairman. Two years later at the University of Wisconsin, as students in sociology and literature respectively, they married.

And just at this time Peter Manniche, founder and director of the International People's College was inquiring of his friend Jerome Davis of Yale for two American teachers in the respective fields of sociology and literature. So Becky and John came to Denmark for an experiment of six months that has now extended itself into the sixth year.

These things I had learned long before this April day of my leave-taking from the Danes and things Danish that I had rather grown into after six months of intimate living together.

Becky had suggested that when I had my bags all packed and strapped I should whistle up her stairway and she'd come down for a final walk.

"I'll introduce you to my favorite and secret walk which I'm sure you haven't discovered. I want to share it with you as a sort of farewell surprise," she said.

And I had retorted rather boastfully that I knew every path and byway that the "sogn" could offer. For the Danes had spared no care to show me all their treasures, personal and national; sociological and romantic.

How It Started

But sure enough, not half a mile from the school, through a wooded path I knew well, under the beeches, whose famed budding I should not be here to see, over the wooden bridge, past the duck pond by the mill and abruptly, through no opening at all we passed beyond a thick, tall hedge of dark cypress and into a garden I hadn't known before though I had passed the cypress hedge many times. Becky had won. We sat down on a rough stone. A handsome swan floated over expectantly and flapped his wings in wrath when he discovered Becky had forgotten to bring cake.

Having made our apologies to the squawking swan we settled down to talk about the months now ending, gossiping intimately of people and personalities, of plans for the future, of careers and children, of her two-year-old Heloise who is an exquisite bit of sophisticated reserve, and of the "son" whose arrival was expected by mid-summer. Unhappily I wouldn't be there so they'd have to write me about "him."

Then I wanted to know how, with the rather common-place American background I have described above, she had come to establish the seminar on the Negro. And how had she achieved detached, scientific objectivity unmixed with sentiment, bias or patronage.

And she explained how there were always Negro students at the school. At least one each year and often more. They never failed to stimulate interest and curiosity, but more often of the exotic or sentimental type. And she had concluded that a race was not interpreted or understood merely by "having a Negro" there. Literature is her field. And the influence of the International People's College diverted her attention from pure literary style and form to social emphasis interpreting social, political and economic trends through the literature of a people and a period. Because she was an American, the Negro offered the social slant. And then she discovered that except fragments of poetry, she knew absolutely nothing about the Negro and his literature. It was a new field without research.

To develop scientific techniques of investigation she became a student under Dr. Bodwer Leijeghren, a Swedish professor of international reputation in the field of comparative literature, and exchange professor at Columbia university from Griswold (Germany) in 1930–31. The field of Negro literature was equally remote from the professor's attainments. Neither of them knew anything of the existence of any fiction by the Negro. There had been no critical analysis of Negro literature. She and the professor were agreed that investigation should proceed from the Negro's point of view and not from that of Van Vechten and his school. And so she went to Harlem, not to "do" the night life of the famed "city within a city," but to talk to Negro writers and to collect their writings.

Literature Not Racial

In the winter of 1931 she established the first seminars. These were developed around Negro fiction. By spring they were expanded to include a course of lectures on the historical background of the Negro supplemented by a study circle on Negro fiction. And by summer a series of six lectures on the Negro Renaissance were arranged. All sorts of avenues suggested themselves and African culture and art were introduced. But greater emphasis persists on the American Negro. Perhaps because he has been universally held up to ridicule and standardized as a clown and a buffoon. It is from the point of view of this stereotype that Mrs. Barton proceeds, working out to the various classes and strata in Negro life and finally proving the folly and danger of generalization.

At this point I wanted to know if, now after three years she felt that Negro literature and history had won a permanent place in the school curricula; did it offer possibilities of further development or did she feel that it was static.

And she explained that tending as she is definitely and actively toward the sociological in literature, this course which has begun with the Negro will be broadened to include other national and racial groups. A seminar on comparative racial literature, African, Negro, Chinese, Hindu. In this way Negro literature will not settle into a stale, flavorless finiteness but will rather expand to embrace wider social horizons. Mrs. Barton maintains that literature is not isolated national or racial phenomena, but rather a social and comparative science. Beginning with these darker and more remote races she plans to proceed through the literature of American whites, of Germans, Danes and English and Russians. She feels too, that eventually any study of American literature must include Negro and white, recognizing Negro literature for what it is, part of a whole. "Culture," she says, "cannot be isolated."

While I had noted the varied reactions and attitudes of the seminar mem-

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Mississippi Mud

By Mayme Osby Brown

(*See Cover*)

WITH so much attention presently directed to the plight of the southern tenant-farmer and his equally underprivileged brother, the sharecropper, residents of the famous and infamous Mississippi Delta look almost with reverence on the woman who, coming on the scene a total stranger a scant eleven years ago, has wrought the miracle of feeding, clothing and educating children without the aid of financial appropriations or endowments from any source. Hundreds of them call her "Mother," and thousands pray for her life to be perpetuated. She gave them hope when they had done hoping; she gave them opportunity when all other doors were kept shut, and so they look upon her almost as they would a god.

Arenia Cornelia Mallory was born in Jacksonville, Ill., a scant thirty years ago. The daughter of affluent, accomplished concertists, she was educated in the local public schools and the Illinois College for Women. Going to Chicago for post-graduate work, she became a volunteer worker at one of the numerous community centers and there gained much of the experience later required in dealing with family relationships and individual psychology. Still a girl, Miss Mallory went South to vacation, and on a motor trip went into the community of Lexington, Miss. She saw deplorable conditions controlling the life of the Negroes there and was so affected that she ended her vacation immediately, casting her lot with the people of the section.

Determined to accomplish something for the forgotten children of the sharecroppers, she became especially interested in Holmes County and the surrounding plantation area. At the site of a little school, founded and for a while maintained by the Holiness Church, she found a little frame building erected on brick stilts, a few homemade benches, a small group of children, and an unpaid note of several thousand dollars. Miss Mallory, permitted to take over this meager beginning, with a dream in her heart, faith in her soul and less than ten dollars in her purse, determined to develop an institution exclusively for underprivileged boys and girls.

Without the assistance of foundation, endowments or any definite source of income, Miss Mallory has developed within eleven years an institution operating on three hundred and fifty acres of land, has invested fifty thousand dollars in buildings and equipment, employs fifteen qualified teachers of various religious denominations, and feeds, clothes, and educates four hundred boys and girls from the plantation area. The plant includes the only modern brick administration building for Negro education within a radius of seventy-five miles.

The Saints' Literary and Industrial Training School, as the institution is called, now has twelve grades of study, a Home Economics department, and is one of the few Negro schools in Mississippi with a *superior* rating by the State Department of Education and a class "A" standard.

Forty-five of the four hundred students live in the school dormitories, the rest traveling by mule, ox and foot daily. Only twelve of the entire four hundred can afford to pay tuition and this means that the remaining three hundred and eighty-eight are accepted without pay. Miss Mallory clothes many of the students and their parents as well. During 1934 she solicited, during a nation-wide tour, more than twenty-five thousand garments for the people of the community.

The school has been financed from funds raised exclusively by her personal appeals to white and Negro churches and the songs of a group of girls, the Jubilee Harmonizers, who represent the type of children being helped by the institution. Thousands of dollars must be secured in this way each year as the maintenance expenses of the school must be paid. In spite of the economic depression, adversities and obstacles, the nine-month term has been enforced each year and the school remains open every day of the year.

It is impossible to describe Miss Mallory's heartaches and problems during the infancy of her venture. The Mississippi Delta section is a seething caldron of racial prejudice, hatred and ignorance. She has faced mob violence and many indignities for the sake of the children she loves, but today the white leaders of the community accept her, in many instances, as an equal, and the interracial goodwill that exists can scarcely be duplicated in any other plantation section in the state.

The latest development in an already well-rounded program was a health project conducted on the school campus last year by the Alpha Kappa Alpha sorority. Inspired by hearing Miss Mallory relate the horrors of the children's lives in that community, officials of the organization appropriated moneys and gave of their time, training and energy to the end that five thousand preschool children were inocculated against diptheria and smallpox. During the experiment sorority leaders and their helpers were the guests of the school, their every living expense being taken care of by Miss Mallory.

Florida has its Mary McLeod Bethume, North Carolina its Charlotte Hawkins Brown and Mississippi Arenia Cornelia Mallory, who, out of Mississippi mud, has made it possible for children born, or yet unborn, to have a better heritage than chopping cotton.

Landon

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has been written about this Kansas "Coolidge" that Negroes would want to know the true character of the man and his attitude toward them. In order to present this sketch antidating his election to the Governor's office in 1932, I mention one or two incidents that will have some bearing on helping Negroes to form a fair estimate of the man who holds the spotlight as a Presidential candidate of the Republican party.

Alf Landon was born in West Middlesex, Pa. He spent his early childhood in Marietta, Ohio, and came to Kansas during his early "teen" age, attended the state university where he received his degree in law. After his graduation he first worked in a bank and then later became an independent oil operator from which business he amassed a sizeable fortune. It was during his early years in the oil business that he cast his first vote for Theodore Roosevelt as a Bull Moose candidate for president.

In a public way little was heard about Landon until 1924 when he supported William Allen White, who was running for governor on an anti-Klan ticket in order to ridicule this organization from the state. These early incidents in his life are characteristic of the man and I believe any fair-minded Negro in the state of Kansas who has had the opportunity of coming in contact with him will agree that his dealings with individuals are on the basis of the merits of the question involved regardless of creed, color or class.

Memphis to Honor W. C. Handy During Cotton Carnival

W. C. Handy, "Father of the Blues," author of the world-famous "St. Louis Blues" and "Memphis Blues" will have a prominent part in the cotton carnival in May in Memphis, Tenn.

John Brown Re-Created

By Michael Blankfort

(as told to Rus Arnold)

MAY 9th marks the birthday of John Brown, the great abolitionist. In these times of great conflict and contradictions, the mind runs back inevitably to the pre-Civil War days, and to the outstanding personalities of that time.

Consider John Brown. In him, love for mankind fought with hatred of those who oppressed the weak. He was born a Quaker, and lived a quiet, peaceful half-century—then spent a few years leading a band of fighters, and died on the scaffold for his raid on Harper's Ferry.

Today we still cannot completely understand John Brown's character; nor can we do more than merely guess at the cause of his actions. Michael Gold and I found this out when we set out to write a play about him. The play will shortly be produced by the Experimental Theatre, a division of the Federal Theatre, at Daly's Theatre, 22 West 63rd Street. Yet even after the extensive research involved in writing the play, even after the formulative work of playwriting, we still stand amazed at the contradictions in the man's soul, the conflicts that went on in his heart.

John Brown spent most of his life as a farmer. Interested in experimental and scientific farming, he was well known for his Devon cattle (the first in New England) and his prize apples. He was equally well known, however, for his poverty. Financially, he was never a success. His large family frequently found itself without food or clothing.

The blood in his veins was of Puritan stock. His ancestors were among the Mayflower passengers. His religion was strict, but produced a nobility of character that was often lacking in the original Puritans. He never broke bread without thanking his Maker; never attempted anything without asking his Lord to send him success and good fortune. Like so many other Puritans and Quakers, he soon found himself allied in feeling with the Abolitionists. The slavery of the Negroes hurt him deeply; he prayed for their liberation. When the underground railroad became well organized, convoying escaped slaves across the border into Canada, John Brown's farm in North Elba, New York, was a link in the chain. He even tried to persuade some of the fugitives to remain on his farm and work with him.

The month of May, during which John Brown was born, will see a new play about him called "Battle Hymn" arrive in New York. The author gives here a sketch of the fighter against slavery as depicted in the play

From Peace to Warfare

Through it all, for twenty years, he remained true to his Quaker love for peace. Even when he went to Kansas to cast his vote, and his sons' votes, to help make Kansas a free state, he still warned his family that God did not permit bloodshed.

Then he changed. The change was not sudden; it cannot be ascribed to any single incident. All through those two long decades he had been struggling against the feeling that the battle for the emancipation of the Negro demanded more than mere pacific resistance. In Kansas his pacifism lost out; he became an active fighter, and a leader of ruthless men. He approached Garibaldi in daring and desperate zeal. He led forays, slew without mercy, watched unmoved as his brave sons died in battle. Usually he was the victor in the fight. Always he felt he was obeying the will of God.

The culmination of his attack on slavery came in October, 1859, when he gathered a group of Abolitionists and Negroes, ventured into the slave states, and seized the government arsenal at Harper's Ferry, Virginia. The United States troops, led by Robert E. Lee, overcame him. Two of his sons were killed; he himself was wounded. The natives wanted to lynch him; the governor interceded and John Brown was legally hanged.

In writing our play, "Battle Hymn," Michael Gold and I felt that while most of what has been said about John Brown is true, much has been left unsaid. In the light of our modern concepts, and our modern tendency to interpret a man by his background, we must reconsider our old interpretation of the hero of Harper's Ferry. We might almost label him with some of our modern phrases and titles, if it weren't for the great contradictions within him, which keep him from fitting into any classification as neatly as a biographer might want to do.

In referring to him, writers usually have considered him insane, fanatic, cold-blooded. They have credited him with no mercy; nor have they noticed any pity or softness of heart. To some extent these writers are justified in so describing him; yet the description must not pass unqualified. Brown might perhaps be likened to a man who must remove a great fish-hook from his brother's cheek. Even as he rips the hook from the flesh, his heart is filled with pain. Even as John Brown struck his blows for the freedom of the Negro, he grieved at the necessity of shedding blood. That, however, did not stop him from the blood-shed, nor mitigate his heartlessness in the task.

When, at Ossawatomie, Kans., in a battle with the Doyle brothers, Kansas border ruffians, who were trying to keep anti-slavery votes out of the state by force, Brown shot a sixteen-year old boy, he explained his action with the epithetical "Nits grow up to be lice."

We must understand, I think, that he was a man of tremendous principle. When he had once decided to do some certain thing, he let nothing stand in his way, and had no mercy for anyone who interfered. Undoubtedly he was a brutal fighter—but his brutality was caused in part of his feeling that bloodshed, much as he detested it, was absolutely inevitable.

Felt Ordained by God

In "Battle Hymn" we show John Brown the fighter—but we show the pacifist, too. Somehow the play could not be written unless we presented the quiet, peaceful Quaker. Without this view of the man, the other is unfair to his memory. John Brown resorted to violence and direct action only because he was finally forced to realize that prayer was not enough.

When they brought him to the gallows, he wrote this note and handed it to the jailor:

> "I, John Brown, am now quite certain that the crimes of this guilty land will never be purged away but with blood. I had, as I now think, vainly flattered myself that without very much bloodshed it could be done."

Most authorities agree that he felt

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A Visit to the National Office

By Mary White Ovington

IN the last number of THE CRISIS I told of the help that the branches gave to the national office. In this number I am attempting to describe the office itself and its staff. Many of our supporters never get to New York, so why not bring this bit of New York to them? Let me introduce you, then, to the fourth floor at 69 Fifth avenue.

Our physical plant is good. We are downtown in an old building or we should not be able to secure the space we have at a reasonable rental—a frontage of 128 feet on Fifth avenue and 42 feet on Fourteenth street, in all, 5,376 square feet. The five inner offices are light and the large outer office has many windows on Fifth avenue. We get light and plenty of fresh air, two difficult things to secure in New York.

Our equipment is up to date. Besides the typewriters, some of which are noiseless, we have an adding machine, an addressograph, an electric mimeograph, a mimeoscope, and two dictophones. One of the girls takes dictation on a stenotype which so fascinates me that I forget what I have to say.

The national staff numbers twenty, six executives and fourteen clerical workers. The executives have private offices, the clerks are in two rooms, the smaller for THE CRISIS, the larger for the Association.

We will visit the outer office first. At its head is Richetta G. Randolph who has been associated with the work from its very beginning. She did clerical work for me as a public stenographer as far back as 1906. It was her machine that in 1909 typed the original "Call" to organize the N.A.A.C.P. She came to us as a stenographer in 1913, 23 years ago. In those twenty-three years she has not been absent from her desk from illness for a single day. Starting as a stenographer, she is now office manager, confidential secretary to the secretary, and the clerk of the board of directors, besides acting as chief clerk of all our annual conferences.

Miss Randolph reaches her desk at nine in the morning and assigns the mail that has already been opened by the filing clerk. The daily mail runs from fifty to a hundred pieces and many letters must be read through in order properly to assign them to the right departments. We have been told that most letter writing is routine, and that doubtless is true in many business offices, but it is not true with us.

We have questions to answer that range from a demand for a list of New York employment agencies to a request from a thief to get him out of the penitentiary. In one letter will be a complaint that a radio artist talks about "darkies" and in the next will be an appointment with the President of the United States. All things relating to the Negro come to us, Ethiopia today, Scottsboro tomorrow, a query regarding the constitution from a branch, and

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National office clerical staff: Standing left to right, Gladys Marshall, Mrs. Gertrude Saunders, H. W. D. Ottley, Edith L. Doar, Herbert A. Warren, Ruth E. Porter, Mrs. Grace Powell; seated left to right, Lucille Black, Catherine T. Freeland, Inez Dixon, Evelyn E. Lawrence and Louise Rowe

Editorials

No Check on Mobs

THERE is every indication, as this is written, that this administration will do everything possible to avoid taking any action on a federal anti-lynching law.

The President's supporters in both houses of Congress are led by gentlemen from the South and they shy from such a bill like a race horse from a rattlesnake. These gentlemen from Dixie have had the invaluable and unsolicited aid of Mr. Arthur W. Mitchell, the colored representative from Illinois. From a study of Mr. Mitchell's record on anti-lynching legislation since a death and a New Deal landslide placed him in the nation's capitol, one would think he was of the oldest, whitest Mississippi stock. He has found more technical objections to an anti-lynching law than did Tom Heflin in his prime. The late Huey Long was a sphinx on this legislation compared to Mr. Mitchell. Congressmen whose antecedents have not been hanged, shot, roasted alive, and carved to pieces by mobs, and who have not a single colored voter in their districts, are working for this legislation.

While Mr. Mitchell has provided an excuse for non-action on the part of some congressmen who could have done much, it is the administration which must take the blame. Since Mr. Roosevelt took office March 4, 1933 seventy persons have been killed by mobs. This killing has gone on at the rate of one every 15 days. The President has spoken over the radio about lynching, but he has not spoken the right words to congressional leaders. This failure is all the more glaring when it is remembered that in the House there are more than enough votes to pass such a bill *without a single* southern vote.

It would seem that this election is one in which Negro voters ought to be selfish. Away, for a period, at least, with voting for men on account of their general all-around goodness. Find out what they have and have not done for Negroes. Judge them solely and selfishly on that alone. Vote accordingly.

Paid Staff Needed by N.A.A.C.P.

SINCE it began in 1909 the National Association for the Advancement of Colored People has depended upon volunteer officers and committees in each city to carry on the work. Only the national office staff in New York has put in full time and drawn pay. Several experiments have been made with paid secretaries in the larger branches, but for one reason or another the experiments have not been successful.

THE CRISIS believes the situation in Washington, D. C., where Dr. Garnet C. Wilkinson, in his capacity as first assistant superintendent of schools, has recommended that THE CRISIS be not approved for use in the schools, illustrates the need for the N.A.A.C.P. to develop a paid staff in the field. For Dr. Wilkinson is also treasurer of the District of Columbia branch of the N.A.A.C.P. Obviously the association suffers when one of its branch officers, as an employe of the school system, feels that his job requires him to blacklist the official publication of the association of which he is a volunteer officer. The president of the District branch is also an employe of the school system.

Washington is not the only city in which conflicts have developed between the interests of the association's work and the jobs of the branch officers. Nor is this type of conflict the only difficulty. There is the matter of time and the important item of earning a living, even when the job is one which permits the freest activity in behalf of the association. How shall a dentist choose between cancelling several appointments from which he makes his living, and spending the afternoon interviewing the mayor or the police chief, or driving across town to see about some discrimination case? In most cases he keeps his appointments, not because he values the N.A.A.C.P. any less, but because he and his family must live.

The solution seems to lie in adopting a policy of having at least one paid executive in large cities or in regions. These executives, being paid by the N.A.A.C.P., need not divide either their time or their loyalties. This program cannot be instituted at once, but a beginning ought to be made.

The Red Cross Should Employ Negroes

DISASTER is upon the country again in the form of tornadoes and floods and again the Red Cross is busy taking relief to stricken regions. These disasters and the prompt action of the Red Cross bring to mind once more the fact that the American Red Cross employs few, if any, colored Americans on its permanent staff. Rarely does it employ Negroes upon any of its emergency staffs.

The present floods and tornadoes are in regions with heavy colored population. Adequate rehabilitation of this population would seem to require some trained Negro social workers, nurses and doctors. The shameful part played by the Red Cross in the great Mississippi flood of 1927 is still fresh in the minds of colored people. This supposedly humanitarian relief organization placed itself willingly in the hands of the local whites and became the instrument through which Negro families were penned in stockades and shunted about at the whim of plantation owners. The report of the treatment of Negro women by militiamen and others, right under the nose of the Red Cross, does not make pretty reading.

Many of these evils would be lessened if the Red Cross had some Negro staff members. The Red Cross is known as the richest and best-paying social work agency in the country. Negro Americans, along with millions of others, contribute to its treasury. Negro Americans ought to have some of the jobs.

Government Aid for Housing Necessary

NO group of American citizens is more interested in sanitary, low-cost housing than the Negro. He is a marginal worker and the vast majority of his gainfully employed members fall in the lower income brackets. He has been shamefully exploited by landlords in the rural South as well as the urban North.

To the Negro, then, the proposed government aid to builders of modern, low-cost housing, as embodied in the bill, S. 4424, sponsored by Senator Robert F. Wagner of New York, is a welcome piece of legislation. Many of the alleged "racial traits" which have been ascribed to the Negro by would-be scientists and social workers are merely evidences of what happens to any group of people forced to live in segregated slum areas where exploitation by landlords and neglect by city officials is the accepted procedure.

The bill ought to be amended to insure the ousted slum-dwellers the chance to secure the new housing; to prevent, as far as possible, discrimination between tenants on account of race or color; and to prevent discrimination against qualified Negro labor by the private contractors who will erect the houses.

New Features for Annual Conference Program in Baltimore, June 29-July 5

SEVERAL features which have not been used in recent years will be a part of the program of the 27th annual conference of the N.A.A.C.P. in Baltimore, Md., June 29 to July 5, inclusive.

Tentative plans call for a parade of the delegates from various branches, together with visitors, citizens of Baltimore, groups, clubs and organizations. This feature is scheduled for Sunday, July 5. The parade will get started just after noon and will finish at the hall where the final mass meeting will be held at 3 P. M.

Another departure from programs of the past several years will be the holding of more than one discussion group at the same hour during the day sessions. This plan will allow more topics to be considered and will permit delegates interested in specific aspects of the N.A.A.C.P. program to take a greater part in the specialized discussion group.

Still another new plan will be the holding of a youth conference simultaneously with the sessions of the adult delegates. The youth meetings will be separate discussion groups each morning, but the young people will join the seniors for the afternoon sessions, and, of course, all delegates will be present at the evening mass meetings.

Speakers at the evening mass meetings will deal with the subjects of lynching and legal defense, educational inequalities, the youth movement and social problems, industrial unionism and the Negro worker, and the relief program.

Day sessions will consider the ballot, with a discussion of the third party movement; consumers' cooperation; lynching; social security and relief; civil rights; industrial, agricultural and domestic labor problems; education; fascism and minority groups; and many organization problems of the N.A.A.C.P. touching upon youth councils, multiple branches in one community, regional offices, and finances.

The business sessions and evening mass meetings will be held in Sharp Street M. E. Church. The place of the Sunday mass meeting has not been settled upon as yet.

For the delegates, the Baltimore branch, under the presidency of Mrs. Lillie M. Jackson, is planning real Maryland hospitality. Baltimore is known far and wide for its comfortable homes and its fine food. There will be no sessions of the conference on Saturday, July 4, but for that holiday the branch is arranging a boat ride down Chesapeake bay on a chartered steamer.

Branches are urged to plan at once to send more than one delegate to Baltimore and to include young people. The separated day discussion groups make it necessary for branches to have more than one delegate if a complete picture of the conference is to be taken back home. Automobile parties should be organized, with expenses pro-rated. Railroad rates are now low in the South and West and will be lowered in the East and North after June 2. Write the national office *now,* saying how many delegates your branch expects to send. On to Baltimore!

Denmark

(*Continued from page* 141)

bers these months, still I was eager to know her observations over a period now well onto four years. To which inquiry she smiled as if herself surprised at the results.

"Do you know," she said, "I have never had an open conflict or heated display of resentment?" She went on, "White Americans are invariably uncomfortable and can't conceal it. The Germans are particularly interested being more internationally minded. Germans are seasoned political fighters and take to this point of view easily and naturally. The Danes are more provincial. They are fat and smooth and cannot see the relationship of Negro literature to Denmark. The English are more reticent in accepting a point of view or expressing opposition."

Finally I wanted to know just how she cataloged Negro literature critically and artistically, not just as Negro literature but in relation to the field of literature universally. To this inquiry Mrs. Barton smiled whimsically. She has an open, child-like face in contradistinction to the greying chestnut hair that curls about her face. She is not yet 30 years old.

And then she said, "I have never measured Negro literature purely from an artistic point of view. It is too new and experimental. Negro writers are finding themselves. Negro poetry, of course, is different. It has remarkable simplicity of style. The simplicity of richness not of barrenness."

Literary Appraisal Unjust

"A purely literary appraisal of Negro literature," she went on to say, "compared to the literature of whites would be unjust. The first sixty years of literary development of white Americans produced inconsequential trash. Negro literary development has been more rapid. A microcosm within a microcosm. It has indicated clever, facile ability to depict phases of life and development. But it has had too sudden a flowering. Its motifs have been extensive. It now needs to probe into the depths of these motifs."

There was a brief pause. A warm shaft of the sun had broken through the thin silver of the sky that presages the approach of the Danish summer when day and night become indistinguishable. The ruffled swan had drifted to the far end of the lake. And then Becky continued:

"Future developments in Negro literature should be motivated by a social drive. So far there has been no literature of the Negro proletarian, save that of escape, which is not social but essentially personal. And hence it is only pseudo-proletarian. A giving up of the struggle. 'Banjo' and the other novels of Claude McKay are of this type. Happily Negroes are beginning to react from bourgeois standards, discarding the rapids of middle class respectability. When more and more Negroes grow less defensive of themselves a more natural proletarian literature will evolve. Propaganda fiction will give way to a literature of realism. It will no doubt be bitter. Not so optimistic as the literature of the Russian worker."

By now our swan had circled the lake and was at us again beating his wings angrily against the rock bank. His explorations at the far end of the lake had evidently failed him as completely as had we, and he had returned to remind Becky of her remissness and me that in another hour I should be numbering my rich Danish experiences and the hearty friends there, in a fast, receding past. Becky was finishing as we rose to go:

"After all internationalism has got to mean racial interpretation as well. And literature and art are potent vehicles for mirroring and reflecting the life and feelings and customs of peoples. It offers a subtler approach that more blatant instruments might. And International People's College offers a free and unhampered laboratory for such experimentation.

Gets Appointment

C. E. Rucker of Minneapolis, has been appointed a teacher in the Extension Department of the Minnesota Department of Education. Mr. Rucker is a graduate of Howard university and is a senior in the Minnesota College of Law.

From the Press of the Nation

Editorial of the Month

Ambassador of Good Will

Pittsburgh, Pa., *Courier*

JOE LOUIS, born in the heart of Dixie, is our outstanding Ambassador of Good Will.

Monday night, the 21-year-old lad, who rose from obscurity to a place of eminence in the world of sports through his active portrayal of the concepts and ideals of Americanism, was the guest of honor at a sporting event held to raise money for Pittsburgh's flood sufferers.

It was his presence which helped to fill the house to capacity. His name was the magnet which drew thousands of people through the turnstiles and thousands of dollars out of pockets into the coffers of the Red Cross.

And for his service Joe Louis refused to accept even expense money.

When approached for his expense account, the youth said: "Accept my appearance as My contribution to Pittsburgh's flood sufferers."

For years, the world of sports has been the one branch of American civilization which has consistently fought the color line. Down through the years, the name of race athletes have dotted the pages of sport records. Theirs has been a record of achievement, based on ability.

The lesson which Joe Louis is placing before us every day he lives, should be taken to heart.

Joe Louis today stands as the idol of the fight fans, not only because he is the best in his field, but because he conducts himself, in public life and in private life, as a MAN.

His code of living and doing can be accepted so easily by all the rest of Aframerica.

When our men and women in every walk of life talk natural, and act natural, the vexing problems of our lives in this "melting pot" of the world will eventually solve themselves.

Up to this writing Bruno Hauptman, who has an illegal residence in this country, has cost the American people more than two million dollars ($2,131,513.91) while William Allen, bored by continuing questioning on the finding of baby Lindbergh has cost the American people nothing—not even a sense of shame for their ingratitude.—*Star of Zion.*

Hitler's audacity came at the psychological moment. He holds the Rhineland, his opponents are talking big, but doing little. Their peace and their possessions are at stake. They don't mind losing a few million men but seriously object to being separated from any of their ill gotten gains.—Cincinnati *Union.*

The U. S. Department of Justice does not mind being put on the spot when the subject involves the life of Negroes. This is made plain when the N.A.A.C.P. called Attorney General Cummings' attention to the fact that his agents had been active in aiding in the investigation of the alleged kidnaping of Paul Wendel, the man said to have confessed kidnaping the Lindbergh baby; but that same department refused to make an investigation into the kidnaping and lynching of Claude Neal in Florida in 1934.

There are those who complain that America makes and enforces one law for the poor and one for the rich. This is concrete evidence of the contention. It ought not to be tolerated and an administration which contends that it seeks a New Deal for the forgotten man misses the mark when it allows one sided law enforcement to prevail. — Iowa *Bystander.*

The Republicans are doing quite a lot of talk these days about upholding the Constitution of the United States. They accuse the New Deal of violating that sacred document and swear that America will come to a violent end if these violations are allowed to continue. To the Negro voter particularly they say: "The Constitution of the United States is the one thing that stands beween you and slavery—without that Constitution and its guardian, the Supreme Court of the United States, not one of you can be sure of life, liberty and the pursuit of happiness. Therefore, vote for the Republican candidates and all your troubles will then be over; you will be a full-fledged American citizen enjoying full rights and privileges as such under the Constitution of the United States."

The above sounds very nice if it weren't that we know it to be just so much electioneering bunk. The Constitution of the United States and the Supreme Court of the United States have existed through many a Republican administration and still Negroes have been jim-crowed, victimized, disfranchised, enslaved, imprisoned and murdered. The same thing happened under the Democrats—and so far as giving the Negro a square deal is concerned, one party is as rotten as the other. . . .—Boston *Chronicle.*

The Southern committee to uphold the Constitution, with headquarters in Houston, Texas, took page advertisements in newspapers, March 23, declaring that it stands for "constitutional government."

Now whenever a thief begins to talk of honor, honest men look to their pocketbooks.

The committee's argument is directed at President Roosevelt who, it says, violated his pledge to defend the U. S. Constitution by sponsoring New Deal legislation.

Let's admit the President thinks we have outgrown the Constitution and wants it changed. The only difference between the President and the South is that Mr. Roosevelt has violated (?) the Constitution for four years and Dixie for forty years. So the pot calls the kettle black. . . . —*Afro-American.*

We think it is constructive sometimes to point out the fact that Negroes are not as bad as they are painted. At least it helps black folk to have greater respect for themselves. Our remarks are occasioned by the oil extension battle now raging up in the white sections of the city.

It will be recalled that when the derricks were rearing their heads over in the south end of Ward 2, where only Negroes lived, the daily papers and many white persons condemned Negroes for signing leases for drilling and tomes were written to show that Negroes by their alleged disinterested attitude towards the city were helping to destroy fixed values.

Of course we had to wait until the drills started in the white section to determine whether such an attitude was solely incident to race. With the battle now on to drill in Lincoln Terrace and the very purlieus of the capitol area, it is immediately evident that men with white faces, in quest of a dollar, would spew oil on the front of the state house. . . . —Oklahoma *Black Dispatch.*

Methodists and Negroes

For the Unification Plan

(*Continued from page* 134)

principle of homogeneity. The Commission in shaping the Jurisdictional Conferences kept in mind the grouping of the Annual Conferences into homogeneous working groups.

Separation Now Exists

The blazing question at issue is whether the Central Jurisdictional Conference composed of all the Negro Annual Conferences and Missions in the United States of America is in harmony with the teaching of Jesus. There are those who profess to see nothing in the plan for Negroes but segregation and moral turpitude. They say the status of the Negro was an issue in 1844, and it is yet the issue. To them the establishment of a separate jurisdiction would be out of harmony with the principle of Christian brotherhood and the Methodist Church would brand the Negro as an "inferior" human being before the eyes of the world. One eminent Negro author writes: "The great Methodist Church is now on trial before the Christian conscience of the world."

It must be remembered that the principle underlying the formation of a separate Negro Jurisdictional Conference is the same as that which underlies the existence of separate Negro churches, separate Negro Annual Conferences, and separate Negro Episcopal Areas. The ethical principle involved in each is the same. If the principle of Christian ethics is violated in a separate Jurisdictional Conference it is certainly being violated without vehement protest in the case of separate Churches, Colleges, and Episcopal Areas. If the separate Jurisdictional Conference for Negroes is attacked, to be consistent, the separate Churches, Annual Conferences and Episcopal Areas must be attacked.

If union of these great denominations is to be perfected, sacrifices must be made. Many Northern Methodists must go into Southern Jurisdictions and many Southern Methodists must go into Northern Jurisdictions. The membership of the Methodist Episcopal Church, South, in West Virginia, Maryland and the District of Columbia would no doubt prefer to go along with the Southeastern Jurisdiction, but according to the plan all the Methodists in these sections must go together either into the Northeastern Jurisdiction or into the Southeastern Jurisdiction.

To place our Negro Annual Conferences into Jurisdictions at work in the same territory would not only break up these separate Conferences but would destroy some valuable work.

Will Be Lost Among Others

If union is consummated without racial grouping, according to Dr. W. A. C. Hughes, Secretary of Negro Work of our Board of Home Missions and Church Extension, "About 62,000 Negro members of the Methodist Episcopal Church would become a part of the Northeastern Jurisdiction, which would mean their going into a Jurisdiction which has a white membership of 1,554,296. They would be the members of the Delaware Conference and of that section of the Washington Conference north of the Potomac River. Our Virginia work would go with the Southeastern Jurisdiction. The Washington Conference greatly reduced in membership would probably be merged into the Delaware Conference for administrative purposes. This would give us one Negro Conference in the vast Northeastern Jurisdiction. Our Lexington and Central West Conferences, having a combined membership of 35,981, would be divided between the North Central, South Central, and Southeastern Jurisdictions, with a combined membership of 4,986,564. The remainder and larger part of our work would be in the Southeastern Jurisdiction, with a white membership of 1,922,761."

Thus we see if union is consummated without racial grouping three hundred and seventy thousand members, seventy-eight districts and seventeen hundred pastoral charges would be "swallowed up" in the five large white Jurisdictions without much self-determination.

There are special groupings within the church now according to language separation. We have our German, our Swedish, our Norwegian and Danish Conferences which cover the same ground occupied by other Conferences and yet these groups do not feel that they are separated or inferior to any other group in the church. Many of these groups will make great sacrifices in the interest of a United Methodism. It seems to the writer that the Negroes in the church will be called upon to make very little sacrifice as compared with other groups in the three denominations.

A careful reading of the plan will clear up the erroneous impression that a seperate Jurisdiction for Negroes will be "writing caste into the Constitution of the church." There has been written in the plan the principle of 'protection of minorities' for those smaller bodies going into the union. The agreement is as follows: "The General Conference shall have power . . . to change the number and boundaries of Jurisdictional Conferences upon consent of a majority of the Annual Conferences in each Jurisdictional Conference concerned." This means that the boundaries of an annual conference may be changed when conferences which are contiguous agree and the General Conference approves. This puts no constitutional barrier against Negro Conferences becoming a part of a Jurisdiction composed of white conferences.

The plan again provides an identical status with every other Jurisdiction, the same representation in the General Conference, the same basis for the election of bishops, the same assignment of legal powers and the same statute for the changing of the number and composition of Jurisdictional and Annual Conferences. Unless one insists on reading into the Jurisdictional plan for the larger Methodism an unintentional interpolation, there does not seem to be the slightest discrimination as to race or location of the elements involved.

Opportunity to Share Leadership

There are certain obvious and definite advantages that would accrue to the Negroes in the separate Jurisdictional Conference. It offers opportunity for a larger share of the leadership of the church than the Negro membership now enjoys. Each Jurisdiction will elect its own bishops and administrative officers.

Concerning this Bishop Edwin Holt Hughes, of the Washington Area has the following to say: "Hitherto, in our church, the Negro Constituency has, of course, been in the General Conference as a minority. In fact, they have been reminded more than once by the representatives of the exclusively Negro churches, that even in the selection of their leaders, they have been dependent upon the white votes! After freedom had been given to them by the Emancipation Proclamation, they passed in our Methodist Episcopal Church through fifty-five years and through fourteen General Conferences, ere any of them were elected bishops or General Superintendents. Quadrennium after quadrennium went by, nearly always with a Negro candidate who like Moses in "The Green Pastures" could not climb the hill and so said, 'Lord, I just can't go no further.' When at last we achieved an election for them, the bishops were chosen on a separate ballot, with the order that any vote cast for one who was not of 'African

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ADVERTISING PAGES REMOVED

Methodists and Negroes
Against the Unification Plan

(*Continued from page* 135)

prelates of the commission, namely, that it was his latest hope in life to see the church re-united and to preach in a southern pulpit. Then, he could say, as did Simeon, "Now lettest thou thy servant depart in peace." This *ambition* is shared by a number *of the aging bishops* and the indication is that they would have unification at almost any price.

But let *youth* speak—they who have to build and live in tomorrow's world. A different note is sounded. Youth lacks the seasoned experience of age, but it likewise lacks certain traditions, prejudices and inhibitions of age. Youth groups of the northern and southern churches have passed resolutions against the plan for its segregation policy.

Under the leadership allotted by the plan, effective administration of a jurisdictional conference extending over the entire country is *impracticable*. The expense of a larger administrative staff would impose unfairly upon the people's resources, for proportionately, the administrative burden of the central conference would be five times as great as that of the other jurisdictions, there being only 300,000 Negroes in the Central Conference to an average of one and one-half millions in the other five.

No Increased Representation

Some one has suggested that there would be *increased representation* for the Negro by virtue of his organic relation with the larger group and with the southern brethren. In actuality, however, instead of a closer fellowship, the Negro's activities will be proscribed to his own little jurisdictional conference. Of course, representation in the General Conference will be on an equal basis, but the number of Negroes will doubtless be smaller. This conclusion is reached by considering that in the new church the General Conference will entertain "not more than 800 delegates" and the Negro constituency will be only one twenty-sixth part of the people represented by these delegates. At present, the Negro delegates number about 75 at each quadrennium. The new representation will be select, but it will be reduced representation at the place where representation really counts—that of personal contact. One of the bishops of the church said regarding our representatives on the commission, that they were a complete revelation to the 56 white representatives there. The fact that in this late day of the Negro's advancement such a group of intelligent and erudite prelates and the laymen of America should be amazed at the ability and culture of Bishop R. E. Jones and President Willis J. King, is a serious indictment of a practice characteristic of our race, namely, that of select, minority representation. True, every Negro would not as ably represent our cultural and intellectual ability as the two just referred to, but if allowed the contact, thousands of fine Negro men and women would be equally as revealing and startling to an unknowing white public—even to certain bishops of the Methodist Episcopal Church. It may be advisedly added, that in our experience as a race, it has often been fatal to have just one or two represent us. For, that which on occasions has been spoken of as being "acceptable to my people," has been acceptable only to a decidedly small minority, if not to the representative alone. The central Jurisdictional Conference for Negroes, instead of increasing representation, as the argument is, reduces representation where it counts most, namely, at the point of personal contact of white Methodists with the largest possible number of intelligent ministers and laymen of Negro Methodism in an organic relationship.

The new plan, it is held, offers *position* to Negro aspirants. But position where? It is not an undesirable thing to hold the highest office one's *race* church offers, yet it seems to be selling one's birthright for a mess of pottage, when in doing so one indefinitely proscribes one's possibilities to the limits of a mere racial achievement. Who knows but that to-morrow might find us not "Negro Methodists," or "Japanese Methodists," or "White Methodists," but just "Methodists." The world is shrinking, bringing us to a greater appreciation of each other; a world culture and civilization are developing, tending to make of us one family; southern legislative bodies of our own country are beginning to uphold the 14th and 15th Amendments of our Constitution; Youth's attitude is lacking in old racial antagonisms—these facts serve as a challenge to the statement that there is no chance for leadership in a predominantly white group as under the present arrangement. There are two Negro bishops now—as many as there will be under the new arrangement as provided in the Plan of Union, "Division 3—Article (6)." A young Negro is the president of the Christian Youth Council of Northern America, an organization representing ten million young people of the United States and Canada. A Negro young woman is vice-president of the National Council of Methodist Youth, an organization of one thousand young people representing the Youth of the northern church. The dawn is breaking. Are we too eager for autonomy of any cost to wait and contend for real equality in the church?

Constitutional Segregation

It is argued that at present there are Negro congregations and Negro Annual Conferences, and that the plan in these respects will not be new. Granted; however, it was not our own choosing. Society drew the lines of discrimination early in our history. The church conveniently fitted into the mould. The Negro, to make the most of the situation, and to make his life livable, asked for privileges and a degree of autonomy. These were granted, and he was glad to get them. But the two racial camps of American Methodism have until now existed not by constitutional adjustment, but on the basis of a "mutual understanding." The new plan differs from the present arrangement in that it would write into the very constitution of the church the article of segregation, giving both *legal sanctions and binder* to it. The future of the Negro in the Methodist Church would then be set for the next several hundred years. There are some advantages, perhaps, but what greater advantages are being sacrificed?

Encouragement is offered by reference to the provision for *the changing of the boundaries* of the Jurisdictional conferences. Changes may be affected by "simple action of the General Conference upon the consent of a majority of the Annual Conferences of all the Jurisdictional Conferences involved." The achieving of this, however, is not so simple. If, for instance, it would become advisable to transfer the Negro work of New York to the overlapping North-Eastern Jurisdiction, a majority of the Negro Annual Conferences of the country would have to pass on it, and then a majority of the Annual Conferences of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Maryland, West Virginia, District of Columbia and Porto Rico, after which, the General Conference would have to act on it. One might therefore glean the binding effect of a central jurisdictional provision for Negroes.

It is feared by some that the autonomy of the Central Jurisdictional Conference would before long *degenerate*

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National Office

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each and every day a story of injustice. This mail must be assigned to the various executives, later to be answered. Some will be answered by Miss Randolph herself, for she relieves the secretary of some of his mail. Only a very few can be answered by a stereotyped letter.

Miss Randolph not only reads the letters that come in, but she also sees those that go out, so that she is constantly in touch with all our work. She transcribes the minutes of the board. More than anyone else, she knows the history of the Association and we turn to her with questions of the past as well as the present.

On Job 26 Years

At the other end of the room is Frank M. Turner, chief accountant. Mr. Turner came to us 26 years ago, and after working a short time with THE CRISIS, became our bookkeeper and has kept our books from 1912 when our first yearly budget was $6,560, until 1935 when we spent in all $54,156.20. He is our cashier and bookkeeper, receiving and disbursing all funds of the Association and keeping detailed card records as well as the records in ledger and daybook. He orders supplies, sends out bills and himself writes all letters pertaining to his work. He prepares the treasurer's report for the board and other special reports. He is often at his desk after hours.

At the southeast corner of the room our filing clerk, Gladys Marshall, has her desk. Miss Marshall has been with us 17 years. She came when John Shillady was secretary and when the files were few. Now they line the walls and stand back to back in the room. What quantities of letters have gone into them! When you think of fifty to a hundred letters a day, with their respective answers attached to them, you can see how the filing cabinets must multiply. Since we have had a special counsel, legal letters and records have increased enormously. Ever so often elimination should take place that carries with it a careful scrutiny of everything to be destroyed. The pressure of regular work delays this elimination.

Next to the filing clerk is the mailing and shipping clerk, Herbert A. Warren. When I decided to write this article I asked him to keep account of the mailing for three weeks. It came to 8,542 pieces,—letters, press releases, literature orders, etc. Mr. Warren runs the mimeograph and the addressograph and does odd jobs, including calling on the treasurer at her home with checks to sign.

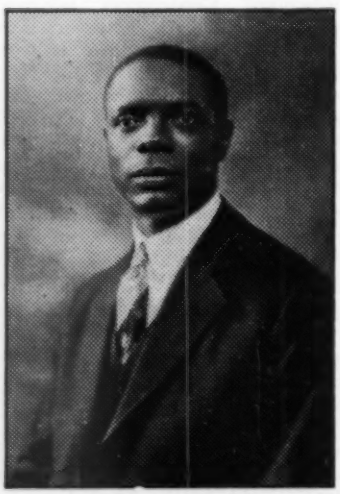
For variety of duties, Gertrude Saunders, at the telephone switchboard, has the largest number. Some of us have seen the leisurely telephone operator who sits at her switchboard and occasionally connects a department. She even has time to take out her knitting and make a round on her sport skirt. With Mrs. Saunders the telephone is only an incident. She was engaged because she was an expert in mimeographing. She does all our mimeographing and operates our latest purchase, the mimeoscope. Branch officials have received the attractive pamphlet on the membership drive which Mrs. Saunders worked on one day until ten at night to have ready to send out the next morning. Her delicate implements for manipulating type and cementing pictures remind one of a dentist and his tray of tools. Besides this work, Mrs. Saunders reads proof, keeps a record of those papers to which press releases are sent and later clips the papers for these releases. When you come to see us, she will greet you as though she had all the time in the world, and take your name.

The Clerical Staff at Work

The other five workers in our office are stenographers, private secretaries rather, to the executives. Lucille Black, with us nine years, is Mr. Houston's secretary. Miss Black worked first with the legal department, then was put in charge of the branch correspondence, and now is back at legal work. When, last autumn, we acquired our special counsel to the Association, we felt he must have as secretary the person best fitted for the job, and Miss Black, with her former knowledge of our legal work, was assigned to him. At the noon hour she relieves Mrs. Saunders on the switchboard.

Catherine T. Freeland, with the Association for eight years, is Mr. White's secretary. She not only takes dictation but also transcribes what he has talked into the dictophone after his day's work. His correspondence covers a multitude of subjects. Miss Freeland, in describing her work, says: "We receive complaints because of slowness in answering correspondents. Mr. White's office

(*Continued on page* 154)



WILLIAM PICKENS
Director of Branches

WALTER WHITE
Secretary

MRS. DAISY E. LAMPKIN
Field Secretary

Along the N.A.A.C.P. Battlefront

Spring Membership Campaigns Under Way

More than 80 branches, up to the time of going to press, have either started or made preparations to start their spring membership campaigns. Many branches, of course, hold their campaigns in the fall and winter, planning their activity so the least possible conflict will result with other city-wide campaigners. But the time of the greatest membership activity always has been the spring.

Campaign directors and committees have been appointed and teams and team captains selected.

A colorful pamphlet of detailed and specific suggestions with many new ideas for conducting campaigns has been prepared. It is entitled "Going Over the Top in Your Membership Campaign" and is available for those branches which do not have a copy.

Just off the press is a new leaflet, "Latest News from the N.A.A.C.P. Battlefront." It is illustrated and paints a graphic picture of the Association's work during 1935–36. It will be widely used during the campaigns.

The campaign directors are going into their work this year with greater enthusiasm than ever. Many campaign committees with their eyes on the big annual conference of the Association which is to be held June 29–July 5 in Baltimore, Md., are awarding a trip to the annual conference to the individual worker bringing in the highest amount of money over a certain minimum.

There have been some unique and interesting departures from traditional procedures in the way of campaign techniques. Mrs. Laura McMurray of the Oklahoma City branch setting out for a goal of 500 members, selected eight popular young women and one young man to enter a 42-day contest of securing memberships. Each of the contestants has a team. The first prize is a trip to the conference in Baltimore to the contestant bringing in the highest number of members over 50. A second prize of $10 is also being offered.

In Galesburg, Ill., the workers are divided into two large teams, the Hares and the Tortoises. The winning team is to be feted at a victory dinner given by the losers. Mr. J. Howell reports that the competition is keen and enthusiasm is high.

The District of Columbia branch launched its campaign April 16 with Mrs. Daisy E. Lampkin in charge. It is circularizing all of the civic, social, fraternal, educational and religious organizations for purposes of publicity, securing memberships and workers for the campaign.

From out in sunny California, Mrs. Lelia Flippin of San Francisco declares the local branch is setting out to make San Francisco N.A.A.C.P. conscious during the campaign.

Four branches, conducting their drives under local leadership, have sent the following campaign contributions to date to the national office: St. Louis, Mo., $799.25; Birmingham, Ala., $270.75; Toledo, O., $131; Chicago, Ill., $245.

Three branches secured the leadership of Mrs. Lampkin, conducted successful campaigns, sending the following contributions to date to the national office: Nashville, Tenn., $248; Atlanta, Ga., $567; New Orleans, La., $469.

Further reports of campaign activities will appear in the June CRISIS.

This year with Director of Branches William Pickens on an extended tour of the branches west of the Mississippi River, the general direction of the spring campaigns is in charge of Miss Juanita E. Jackson. All branches which are not being visited by Mrs. Lampkin are urged to communicate with Miss Jackson.

MISS LILLIAN LOCKETT
Captain in New Orleans Drive

Atlanta Campaign Raised $1,033

The Atlanta Branch, of which A. T. Walden has been president, realized memberships totalling $1,033 in a ten-day drive during March. Mrs. Daisy E. Lampkin, field secretary, conducted the drive. The team headed by Mrs. E. Luther Brooks of Clark university, led in the reports with $90, representing 78 members. The three next highest teams were headed by Miss Hattie V. Feger with $75, representing 59 members; Mrs. Ida R. Henderson $68.50, 61 members; and Miss Carrie B. Taylor $60, 57 members. Although Miss Feger was listed as a captain, she worked alone, getting 100% memberships from the faculties of Atlanta university and Spelman college. G. F. Lowe contributed a $50 membership as his personal contribution, which was the largest amount given by an individual.

More than 60 ministers of Atlanta joined the Association through a ministers' team composed of the Reverends M. L. King, John C. Wright and D. T. Babcock. One hundred per cent membership was registered from the agency force of the Pilgrim Health and Life Insurance Company, followed closely by memberships from the North Carolina Mutual and the Atlanta Life Insurance Company. The Atlanta *Daily World*, the only Negro daily, reported a membership for every employee in its organization, under the leadership of Mrs. W. A. Scott, St. J. H. Hanley gave a $50 check covering the membership of his organization, the Hanley Undertaking Company. Every public school in the city was represented in the campaign, a few of them responding with a membership from each teacher.

Forrester B. Washington, director of the Atlanta School of Social Work, was elected the new president of the branch at the election held following the membership campaign.

Branches Report Over $450 on Birthday Celebrations

On February 12 the Association observed its twenty-seventh birthday. Branches all over the country started what will be an annual affair—a birthday celebration. Banquets, teas, dances, musical programs, tag days, mass meetings all figured in the 27th Birthday Celebration this year. Over $450 gifts came to national office from branches

holding birthday celebrations.

Highest reports came from Mrs. Ossie Allen, chairman of the Bayonne, N. J. branch, who sent in $50 and Mrs. Elizabeth St. Charles Edwards, chairman of the Birthday Celebration of the Los Angeles, Calif. branch, who also sent in a birthday gift of $50.

The amounts raised by branches which have reported up to date and their Birthday Celebration committee chairman are as follows:

Twenty-seven dollars, Oklahoma City, Okla., Mrs. W. E. McMurray; $25, San Francisco, Calif., Mrs. Lelia Flippin; San Antonio, Tex., Miss Lucille Bonnett; $23, Key West, Fla., Mrs. Grace Palacios; $22.32, Morristown, N. J., Mrs. Kay Wetmore; $20, Springfield, Mo., Mrs. Lillie Vaughn; $19, Albany, N. Y., Mrs. Susie King; $15, Newton, Kans., D. E. Kem; $13.58, Annapolis, Md., John Chambers; $12.50, Petersburg, Va., Prof. H. E. Fauntleroy; $10, Titusville, Fla., Mrs. N. N. Gilbert; Duluth, Minn., Mrs. R. J. Simmons; Ithaca, N. Y., Mrs. Angelina Duckett; Staten Island, N. Y., Mrs. Edna J. Henry; Concord, N. C., the Rev. H. Wilson; Scranton, Pa., Mrs. Zenobia J. Dorsey; Uniontown, Pa., Mrs. E. L. D. Connors; $8.96, Augusta, Ga., Mrs. M. B. Braxton; $7, Galesburg, Ill., Mrs. Lorraine Earley; Maysville, Ky., Mrs. W. C. Patton; Rockaway, N. Y., Ralph Saulters; $5, Albany, Ga., Mrs. D. C. Searles; French Lick, Ind., Mrs. Carrie Pitman; Licking County, O., Miss Mary C. Jones; Roanoke, Va., Mrs. M. B. Paxton; Williamsport, Pa., Mrs. R. B. Powell; $2.30, Chickasha, Okla., Miss L. L. Woods.

New Orleans Police Forbid Protest Meetings After They Shoot Innocent Boy, 17

White and colored people in New Orleans are aroused as never before over an order issued by Superintendent of Police George Reyer forbidding protest meetings of any nature over the shooting and beating of a 17-year-old Negro high school student, Willie Gray.

The New Orleans branch of the N.A.A.C.P. has held protest meetings despite the order and despite the fact that Capt. William Peterson of the Fifth Precinct came to a meeting and said:

"We have had enough of this case and we warn you not to stir up any trouble. If anybody says anything about the police we will run them in. You can't say anything about the city or the police department. If anything is said about the police it will be just too bad."

Supt. Reyer announced that protest meetings would be considered "incitement to riot" by the police. He also forbade any meetings attended by both white and colored people.

ROMEO GARRETT
Captain in New Orleans Drive

The shooting of the Gray boy is one of the most outrageous cases of brutality that has occurred here or in any other city for many months. Despite Supt. Reyer hundreds of white people and many white organizations are protesting against the brutality and the order against mass meetings. Miss Susan K. Gillean, executive secretary of the Children's Bureau, issued a statement saying:

"Mr. Reyer has said that the Negro element is trying in some way to cause trouble which may result in a race riot. That is not true. The real trouble, Mr. Reyer has neglected to say, lies in the fact that two of his officers have been irresponsible and brutal toward an innocent 17-year-old boy."

Young Gray, who is in the Charity Hospital in a critical condition, states that his mother gave him $1.50 on Saturday, March 14, to buy a pair of school pants. After looking in various stores on Rampart street he found that he needed 50 cents more which he secured from his brother Lawrence, who works at Taximann's clothing store, 308 St. Charles street. Willie then purchased the trousers. Finding that it would soon be time for his brother Lawrence to get off from work, he decided to wait and return with Lawrence to their home, 1108 Verrett st., Algiers. In order to pass the time he walked leisurely along the street on his way back to the store to pick up his brother. In a moment two detectives, John Walsh, 36, and William Drews, 50, stopped their automobile at the curb and asked Willie what he had in the bundle. Willie answered stating what his package contained, and when ordered to open it did so immediately. The detectives then said that he had stolen the pants and ordered him into their car. Young Gray states that since the detectives showed him no badge he refused to enter the car, whereupon they forced him into the car striking him over the head with the butt of their guns. When Willie attempted to get out of the car he was shot in the stomach. When he called for help some men standing by ran to the car, but instead of assisting Willie, as he thought they would, assisted the detectives in further maltreating him.

The N.A.A.C.P. branch led a delegation of forty-five ministers to the office of Supt. Reyer, asking for a complete investigation of this case. The branch has also been successful in having the removal of police detail from the bedside of Willie Gray in the Charity Hospital, and in having the charges of assault and battery dismissed. Meetings are being held in various sections of the city under the auspices of the N.A.A.C.P. which meetings will be continued until it becomes registered in the police department that Negro and white people alike are incensed over the wanton brutality of the police department as evidenced in the shooting of this child.

A protest meeting was held Thursday night, March 19, at the Pythian Temple, under the auspices of the branch. White and colored citizens attended this meeting in large numbers and joined in the discussion of the steps necessary to take in cases of brutality which are numerous here.

One of the most outspoken of those present was the Rev. B. Jolicouer, pastor of one of the leading downtown Baptist churches. The Rev. W. H. Gray, father of the victim, gave in detail the story as he learned it from the lips of his stricken son on his bed in the Charity Hospital. Keen emotion was shown by the people present at the faltering tones of this heartbroken father who cited the background of respect for his family for more than 100 years in Louisiana. The Rev. Gray explained that Willie was brought from Algiers on the ferry free of charge by the ferry company and walked two miles from the ferry to the school, because he did not have carfare due to the fact that there are seven children in the family. Rev. Gray is an M.E. pastor of a church in Opelousa, La.

Borah Spokesman Heckled in Chicago

Congressman Hamilton Fish, Jr., who spoke April 7 on Chicago's southside in support of the candidacy of Senator William E. Borah for the Republican nomination for President, faced a bar-

rage of questions from hecklers in the audience led by members of the Chicago branch of the N.A.A.C.P. Mr. Fish said that the opposition to Senator Borah by THE CRISIS and the N.A.A.C.P. was "political" and that THE CRISIS was "unfair to Mr. Borah." He was not able to answer the questions on Mr. Borah's record concerning Negroes and devoted his time to saying that THE CRISIS was unfair. The meeting was very poorly attended. Carl A. Hansberry, secretary of the Chicago branch, led off the questioning by citing Senator Borah's record as reported in THE CRISIS for March. Reprints of the Borah article were distributed to every person entering the hall.

In the Illinois primary, held April 14, Mr. Borah was defeated by Col. Frank Knox. The next most important primary for Senator Borah is in Ohio and there he will have the almost united opposition of Negro voters.

Philadelphia Honors Pres. J. E. Spingarn

J. E. Spingarn, national president of the N.A.A.C.P., was honored at a dinner March 3, given by the Philadelphia branch of the N.A.A.C.P. and citizens of Philadelphia at the Christian Association Building of the University of Pennsylvania. The committee in charge of the dinner: Isadore Martin, chairman; Raymond Pace Alexander, Mrs. B. E. Anderson, Mrs. Verona E. Beckett, Jacob Billikopf, Miss Helen R. Bryan, Dr. J. S. Burgess, Dr. T. S. Burwell, Miss Mamie E. Davis, G. Edward Dickerson, Dr. Charles W. Dorsey, Mrs. Rebecca Winsor Evans, Miss Nellie Freeman, Dr. Harry J. Greene, Wayne L. Hopkins, the Rev. R. J. Langston, the Rev. John R. Logan, I. Maximilian Martin, Miss Susan E. Masseaux, Herbert E. Millen, Herbert A. Miller, Mrs. Mildred Scott Olmstead, Robert J. Patience, Henry Carter Patterson, Miss Dorothea S. Paul, Irvin C. Poley, Mrs. Ruth Verlenden Poley, E. Washington Rhodes, Dr. John K. Rice, Dr. John P. Turner, Mrs. Laura Wheeler Waring, John Francis Williams and Miss Ellen Winsor.

Branch News

In a program to complete the reorganization of the **Atlantic City, N. J.**, branch and honor Col. Charles Young, Roy Wilkins, assistant secretary of the N.A.A.C.P. and acting editor of THE CRISIS, spoke in Atlantic City on March 15.

The March meting of the **Morris County, N. J.**, branch was held March 27. Mrs. John Greggory and Mrs. Lexington Taylor had charge of the program.

The **Nashville, Tenn.**, branch sponsored a concert April 10 with Ethel B. Wise director of music at A. and T. College, Greensboro, N. C. as the guest artist. This concert is the first of a series for the purpose of raising money for the branch.

WILLIAM H. TEMPLE
Wins Chicago Rape Case

The **Tacoma, Wash.**, branch held its regular meeting March 15.

The **Waterloo, Ia.**, branch held its regular meeting March 26.

John Sandefur was freed in criminal court in Chicago in March on a charge of criminal attack upon a white woman. The defendant was represented by William H. Temple, Esq., a member of the legal redress committee of the **Chicago, Ill.**, branch. Mr. Temple sprang a surprise witness in the person of a police officer who testified that the woman complainant had told him twenty-four hours after the assault that she could not identify the assailant, could not tell whether he was white or colored, and described him as a tall man weighing about 160 pounds. Mr. Temple then showed that the defendant was five feet four inches and weighed only 120 pounds. The case against him was nolle prossed. Mr. Temple was commended by Judge John J. Lupe for his handling of the case and is receiving the congratulations of his colleagues.

The **Annapolis, Md.**, branch continues to be active on problems in the community. The branch publishes a small bulletin entitled "County Informer." This bulletin contains news of the N.A.A.C.P. work locally and nationally and prints the community problems. Some months ago the branch protested to the mayor against an appropriation of $3,000 of county money to establish a public library from which colored people were to be barred. In retaliation for this protest the rumor is being spread among colored people and white people that the Association is a "radical" organization and that colored people should have nothing to do with it. Some colored holders of political jobs are said to be active in spreading this rumor. Robert A. Brooks, branch president, is determined to go forward and build up a strong branch in Annapolis and he has the backing of his executive committee.

The **Savannah, Ga.**, branch began its annual spring membership campaign March 15. The goal is 400 new members and the campaign was scheduled to wind up on April 23.

The **Galesburg, Ill.**, branch had as its speaker on March 23 Prof. Robert F. Breen, director of public speaking at Knox College. The branch is conducting a membership drive.

Dean William Pickens, director of branches of the N.A.A.C.P., on a western tour, was a speaker before white clubs and forums in Topeka, Kans., Lawrence, Kans., Cheyenne, Wyo. and Denver, Colo., during March.

George S. Schuyler, noted writer and lecturer, addressed the **Springfield, Ill.**, and **Mobile, Ala.**, branches during March.

Ernest Clanton was reelected president of the **Benton Harbor, Mich.**, branch at an election March 8. Mr. Langley was chosen vice-president; Mrs. Ella Newland recording secretary; Mrs. C. R. Morgan corresponding secretary; and Robert Dasome treasurer. The principal speaker at the March 8 meeting was Judge M. Hatfield. During February race relation Sunday was observed with Dr. Murdick, pastor of Peace Temple, as the principal speaker.

The **Portsmouth, O.**, branch has adopted the following resolutions for 1936:

New Program: We approve and pledge our financial, moral, and active support to the broadened program of the N.A.A.C.P. We shall intensify our efforts to make our organization an even more effective machine for justice to all regardless of race or color.

Business Education: We urge the schools devoted to the education of Negro youth to introduce and develop adequate courses in business in order to help make our race more self-supporting.

Politics: While we do not believe political action to be a universal cure, but we do realize fully that the ballot is a potent weapon, we therefore urged upon all colored voters to qualify, and vigorously and unselfishly utilize their ballots without regard to political party or creed in their own and the public's best interest.

Segregation: We pledge ourselves in the name of the 2,000 colored people of this city and county to renew and increase our struggle for full citizen's rights. We do this in no spirit of racial selfishness. We conceive our struggle to be for better conditions for all citizens, in that it is a self-evident truth that there can be no lasting peace or justice for any race as long as one race can be exploited because of racial, religious or other prejudices.

Appointment of Colored Policemen: We pledge ourselves to renew our efforts to have one or more colored men appointed as city patrolmen.

The branch began its spring membership drive April 5. Solomon Biggs, branch president, who is conducting the campaign, states that first, second and third prizes will be given to junior and senior groups bringing in the largest amounts of memberships; he also states that stickers will be placed in local store windows and automobile windshields bearing the words: "You can't win by yourself. Join the N.A.A.C.P."

The birthday ball given by the Youth of the **Newton, Kans.**, branch Monday, March 16 was a great success. A brief talk on the ideals of the organization was given by Samuel Ridley, president of the senior organization. Entertainment was furnished by the "Blue Rhythm Boys Trio" and by Shirley Elliott, delightful dancer. The committee in charge: Donald E. Kern, chairman; Paual Jackson, Ray Wagner and Ed. Rawlins.

The **Morristown, N. J.**, branch celebrated the birthday of the N.A.A.C.P. with a dinner on March 5 at the Union Baptist Church in Morristown. Persons attended from as far as Philadelphia and Newark. Preparations had been made for 200 guests, but those who came so exceeded this that two seatings had to be arranged at some of the tables and additional food had to be purchased. The room was decorated with attractive placards designed and executed by the Youth Council. These placards cited by years the achievements of the association from its beginning. A tall birthday cake

with twenty-seven candles was cut by Mrs. Kay Wetmore, chairman of the Women's Auxiliary, and by Walter White who was the principal speaker for the occasion. Dr. Louis E. Baxter, head of the Morristown branch, presided.

An enthusiastic and representative group of citizens braved inclement weather to attend a membership meeting held by the **Buffalo, N. Y.,** branch March 3 at which time the nine points in the platform of the association were presented by representatives from various organizations in the community. Included were: The Elks—by William H. Walker; Civil Liberties Union—Francis Di Bartolo; League for Industrial Democracy—Rodney Heckman; Ministers' Council—the Rev. James Edward Nash; Pullman Porters' Union—Wilson Woodbeck; Urban League and Memorial Center, Inc—William L. Ebans; The Forresters—S. L. McTyeire. James L. Robinson gave a very full summary.

Miss Ameila G. Anderson, secretary of the branch, gave a review of the organization of the National Association for the Advancement of Colored People; the Rev. Stephen Gill Spottswood, minister of St. Luke's A.M.E. Zion Church, gave the invocation and Julian J. Evans, president of the branch presided.

Mrs. Williams C. Davies, metropolitan executive of the Buffalo Young Women's Christian Association is program chairman for the year and with her committee is planning a series of interesting meetings.

The 1936 officers of the **Albany, N. Y.,** branch are as follows: Dr. Joseph B. Robinson, president; Howard Spencer, vice-president; Jacob Adams, treasurer; Estelle Felton, secretary; Charlotte Van Buren, assistant secretary. We began the New Year with a few more than two hundred members which we expect to increase from time to time. At our January meeting general plans for the year were discussed stressing support of the national office and general civic betterment.

During February we were visited by Charles Houston who delivered a well timed address with Frederick Douglass as the subject, after which ensued a general discussion of community problems. On March 8 we heard the report from our local delegate to the National Negro Congress whose expenses were shared by the branch and two other local organizations. At our regular March meeting plans for combatting the exclusion of our students from the Albany Business College were discussed and approved. Our committees have been quite active this year, particularly the education and publicity committee. The latter has followed all suggestions from the national office as well as being active in local affairs challenging and complimenting the local press whenever deemed wise. The education committee has visited two of the junior high schools recently, in an effort to discover if there are any problems that our children meet, and how these may be solved. This committee has also suggested that Negroes be included among the speakers who address the general student body and the books by Negro authors be placed in the school libraries.

Our entertainment committee, finding that it would be quite inconvenient to stage a dance or similar entertainment for the birthday celebration, undertook to solicit a birthday contribution of twenty-six cents from as many members as they could contact. The entire amount of $20 was sent to the national office.

The executive committee of the **New Castle, Pa.,** branch met March 24 at the Elm Street Y.W.C.A.

A membership campaign in **Freport, Ill.,** has been stimulated by the Rev. H. Goins who is aiming at a goal of 200 members.

Commissioner Hubert T. Delany, a member of the national board of directors, was principal speaker at the March meeting of the **White Plains, N. Y.,** branch held in Tarrytown.

MRS. OSSIE ALLEN
Chairman Bayonne, N. J., Birthday Celebration

Others who made brief talks were Dr. Errold D. Collymore, president of the branch, who introduced the speakers, and the Rev. C. L. Franklin, pastor of the church. Mrs. Julia Whitney sang a solo and other music was furnished by the junior choir of the church. Miss Alma Denny presided. Charles Grice reported on the membership campaign.

Miss Juanita E. Jackson of the national office was the speaker for the **Glen Cove, N. Y.,** branch March 22.

The regular monthly meeting of the **Licking County, O.,** branch was held March 19.

The **Toledo, O.,** branch held election of officers April 5.

Charles H. Houston of the national office staff was one of the speakers at a two-day conference on cultural conflicts at Connecticut State College March 14–15.

The Youth Council of the **Newton, Kans.,** branch sponsored the Birthday Celebration in that city.

The **Topeka, Kans.,** branch publicity committee has written a letter of appreciation to the Topeka **Daily Capital** for its fair treatment of colored people in the news and editorial columns. Dr. W. A. Jones is chairman of the publicity committee.

Dr. William Horace Day was the principal speaker at the annual banquet at the **Bridgeport, Conn.,** branch March 17. The committee arranging the affair was composed of M. McDonald Isaac, Jr., chairman; Mrs. M. Whiting, Mrs. F. W. Jacobs, Mrs. E. H. Collins, D. Jennette, Mrs. A. J. Gorham, Mrs. A. Farrar, Miss Holmes, Mrs. I. Ellis, A. Cornelius, the Rev. E. L. Jones, Mrs. G. Miller, Mrs. L. Weeds and Mrs. L. Hill.

The **Jersey City, N. J.,** branch of which the Rev. E. P. Dixon is president, is cooperating with other organizations in Hudson county to improve the housing conditions among colored people.

Judge James S. Turp of the Mercer County court addressed the **Princeton, N. J.,** branch March 22 on the problem of juvenile delinquency. Ira T. Dickerson was chairman of the committee which arranged the program.

Mrs. Elizabeth L. Otey, one of the active southern leaders in liberal movements, was the guest speaker before the **Lynchburg, Va.,** branch April 7. Mrs. Otey, who has been active in workers' education, discussed that movement and explained the purpose, policies and recent gains in workers' education in the South.

Thursday night, March 26, ended the ten day campaign for 2000 members for the New Orleans branch under the direction of Mrs. Daisy E. Lampkin, field secretary. The closing meeting was held at the Pythian Temple in the form of a "victory party" to the team captains and workers.

Competition was keen between divisions "A" and "B" under the leadership of Miss Anna Mae Berhel and Dr. Taylor Segue respectively. The campaign had the finest possible support of the public schools and insurance companies most of which are making an effort to register 100 per cent.

The first 100 per cent report from an insurance company was received from the Douglas Life Insurance Company followed closely by a check from the Unity Life Insurance Company which represented a membership from every member of the official staff, agency and clerical forces. The report from the Douglas Life Insurance Company was brought in by Harry E. Braden Jr. The Unity reporting through Mrs. C. C. Dejoie a captain in division "A". Word has come from the Louisiana Life Insurance Company that 100 per cent will come from every department of this company, D. C. Marshall representing the agents and Mrs. E. C. Thornhill representing the clerical staff. Efforts are being made by the Liberty Life Insurance Company, the Standard and the Victory to report in full through the workers assigned this task.

An interesting feature of the campaign was the team headed by Romeo Garret in which twenty supervisors of teachers under the W.P.A. attempted to register each of the 217 teachers under their leadership. The first public school to report a membership from every teached on the faculty was the Seabrook, of which Miss H. L. Dotson is the N.A.A.C.P. worker, followed by Danneel school of which Prof. A. E. Perkins is principal and Miss Ernestine Dunn is the N.A.A.C.P. worker.

Jas. E. Gayle is president of the local branch, Jas. B. LaFourche, secretary, and Dr. P. P. Creuzot, treasurer.

National Office

(*Continued from page* 150)

is busy every day rushing through answers to as much correspondence as it is possible to dispose of. It is to be regretted that we are so understaffed that it is impossible to clear our desks of current matter every day."

Evelyn E. Lawrence, with us two years, is secretary to Mr. Pickens, the director of branches. As Mr. Pickens is on the road many months of the year, she has to do a good deal of original branch correspondence. Some of this work is routine, but not all. Records have to be made each month of the status of the branch with the Association. The clerical work on the Christmas seals was in Miss Lawrence's hands.

Inez Dixon, with us six years, is the secretary of the assistant secretary, Roy Wilkins. One needs to know Mr. Wil-

kins's various duties to understand her work. Our assistant secretary is carrying work that formerly was done by three people, Herbert Seligmann, Dr. DuBois and Walter White; that is, he is the assistant secretary, the head of the publicity and the acting editor and manager of THE CRISIS. Miss Dixon takes his extensive correspondence and on days when THE CRISIS is in the throes of being born, handles his N.A.A.C.P. mail and often assists with THE CRISIS.

The last member of our force, who came to us two months ago, is Louise Rowe. She works for Juanita Jackson on the branch membership campaigns and the youth movement. It isn't easy for us to get a new stenographer, we haven't time to train anyone, and we are glad to find in Miss Rowe an already efficient clerk and a person understanding our work and viewpoint.

This picture of the work of our clerks is more definite than the reality. Each stenographer has her special field. To pool would be unwise, but of a sudden all routine will stop and the whole office will be put on a specific job. I came in one morning to find every typewriter telling various congressmen—150 before they were through—of the latest news on the anti-lynching bill, while a mimeographed letter at the same time went out to 150 branches. Again, for four hours, every machine was busy making out membership certificates. It takes an hour to fill in a hundred receipts or certificates. We were 2,500 behind. Odd jobs are always imminent and hold back regular work.

Look around our room before you leave it, at the pictures of conference groups on the walls, peep into the large storage space for pamphlets and supplies, and then open the south door into THE CRISIS. This is on Fourteenth street as well as on Fifth avenue, as noisy a corner as you could find in New York.

Small CRISIS Staff

But THE CRISIS has still an academic glamor and a mood of quiet. Here are three women clerks and one man. Grace Powell has been with THE CRISIS for fourteen years. She has worked in every department and at present is subscription clerk, carrying the difficult task of keeping up the subscription lists, noting changes of address, failures to resubscribe, and hardest of all, adjusting complaints.

Ruth Porter, bookkeeper, has been with THE CRISIS three years. Her duties carry those belonging to an accountant and additional work on card indexes, on stencils and statements to agents and advertisers.

Edith L. Doar is the secretary to Mr. Wilkins in his capacity as acting editor of THE CRISIS and has been with THE CRISIS two years. She also helps to make up the dummy and assists at that exciting time with every magazine when the last moment has arrived that any change may be made in the proof.

H. W. D. Ottley is only with us for part time, but in his short hours he attends to the general mailing, keeps up the stocks and supplies, runs the addressograph, and looks after book orders sent through the magazine.

And now I have used up nearly all my space before taking you to the inner offices where the executives direct the work of the Association. Upon the shoulders of six people rests the burden of the organization that came into life 27 years ago. It is a serious and a crushing burden. But at times it grows suddenly light. Something has been achieved, some wrong has been righted, and joy dispels discouragement. But a definite accomplishment, that you can put your hand on, does not come often. Look at the Scottsboro cases. They have dragged on, and the boys are still alive. Though their freedom has not been won and may not be, the case has educated the entire world. The knowledge of its infamy has penetrated to every continent. We must remember that education of public opinion will always be a chief concern, at least, while America remains a democracy.

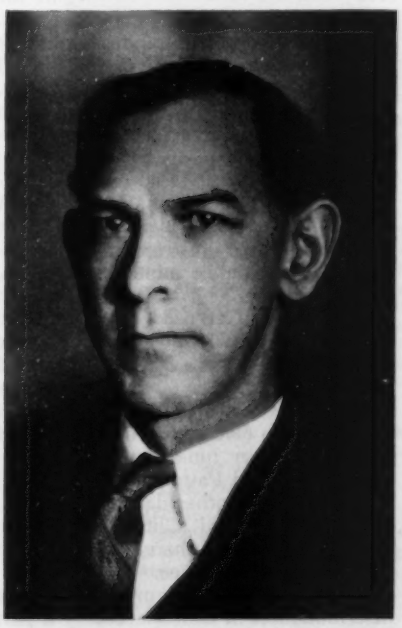
You all know our six executives. The faces of the two who are on the field, William Pickens and Daisy Lampkin, are the most familiar. Mrs. Lampkin works intensively conducting membership campaigns in selected cities. Mr. Pickens, now able to go about in the Association's newly acquired car, has gone to the Pacific Coast. He organizes branches and encourages those already organized to greater effort. Especially is he valuable in meeting students from colleges, forums and study groups. Every branch wants Mrs. Lampkin's services when it is putting through a drive. She knows how to get people to work together better than anyone I have ever known. Her service to us is invaluable.

Juanita E. Jackson, our other woman executive, came to us in the autumn, especially to organize a youth movement. However, the need of money was so great that we at once asked her to help raise it. Through her admirable handling of the Christmas seals we have received $2,100 from that source. Next Christmas she believes we shall have four thousand dollars. The Youth Movement is now under way. We find that a dynamic force, and a charming one, has come into the little office at the end of the hall.

Roy Wilkins, does a great deal of writing, which, though you may not know it, you read frequently in the press and THE CRISIS Among his duties is the arranging of the annual conference, a colossal task. I have already told of the three positions which he holds. Mr. Wilkins is able to put through a lot of work and yet find time to see the many visitors who come to get information, or to lodge a complaint or to congratulate us on what we have done.

In adding Charles H. Houston to our staff for this year we have secured one of the ablest young lawyers in the United States. A Harvard law school

MISS RICHETTA G. RANDOLPH
Office Manager



FRANK M. TURNER
Chief Accountant

graduate, he came to us for his sabbatical year from the position of vice-dean of the Howard university law school. The American Fund for Public Service has made his work for the year possible. He deals specifically with legal attacks upon the inequitable distribution of public school funds and facilities. He also advises with the legal committee of the N.A.A.C.P. and assists in the routine legal work of the office.

Burden on Secretary

I am finishing this alone in my office. Everyone has gone home and I must walk down the stairs, for the elevator has stopped running. However, for one who climbed ten flights of stairs during the recent elevator strike, this does not count. It is seven o'clock and Walter White has just dropped in to bid me goodnight. He is taking a night train to Washington in the interest of the Costigan-Wagner anti-lynching bill for which he has worked unremittingly for two years. A friend of his and mine said to me lately: "You must keep Mr. White from working so hard. He looks worn and very tired." That's all very well to say, but I would like to see anyone able to do it!

However, it isn't work that makes Walter White, who came to us in 1918, now look older than his years. It is being unable to do the things that need to be done. In this sketch I have tried to show you what our national organization accomplishes, and you must realize this is the only organization doing this particular work. Others are doing admirable things, but we alone are directly battling to secure equal rights for the Negroes in these United States. This is what our name means, and our name is known not only in the United States, but throughout the world. Imagine what demands that makes upon us, for never was the Negro more flagrantly discriminated against than today. The Scottsboro case is an example. Although the Association, until recent months, has not been identified with the defense, the case illustrates the discrimination in the public mind that still exists against the Negro. The Scottsboro boys have been accused of raping two women, both of whom were proved to be prostitutes. I was in Decatur, Ala., and heard Leslie Carter testify as to their characters at that dramatic trial and had the prisoner's face been white instead of black, the case must have been dismissed. Instead Patterson was declared guilty. But the other day in Oklahoma a white man raped a little Negro girl. The evidence was there, but the man was allowed to go free.

That is just one example. Cases of discrimination in courts are only a part of the whole. There is continued educational discrimination in every phase of the federal program, in relief, in wages, in agricultural arrangements that enrich tahe landlord and leave the sharecropper to starve. The Secretary comes to his office and though he puts every ounce of strength into his work and all his waking time he can only touch a fragment of the whole. Knowing the whole, how can he rest with so little accomplished? And always upon the secretary falls the financial responsibility of the organization. If the money is not there to pay the salaries, to meet the bills, he must raise it. Sometimes I wonder that his energy lasts; but it does, and with it fire and enthusiasm and dogged perseverance.

Have I brought our working staff nearer to you? Have I made this fourth floor on lower Fifth avenue a living thing? I hope so, for it is in your power to minister to this life, to enlarge it, to help it grow into a compelling power whose blasts shall force the walls of prejudice to crumble and fall.

John Brown

(*Continued from page* 143)

ordained by God to do what he did. He is quoted as saying "If God is with me, who then can stand against me?"

Today, however, we see his conception of a God-given mission as a rationalization of the deeds forced on him by the actual material and objective conditions about him. If God was with him, he said, who could stand against him? Yet before raiding Harper's Ferry he returned North to collect enough men and to arm them properly. When sufficient guns were not available by the date set for the start of the expedition, he delayed until the guns were secured. He went on an errand which, he believed, God had commanded—yet he was not willing to rely on God alone to win the victory for him; he insisted on sufficient men sufficiently armed.

He has been called a violent man. Yet he was opposed to unnecessary violence. He became a terrorist, like Garibaldi and many others who have found it necessary to strike a blow at the existing powers. Yet he dealt out this terror with a gentle hand.

His raid on Harper's Ferry was an example of what historians today call "an individual act of terror." The leader planned to overthrow the hold of the slavers on the South. He expected his capture of the Harper's Ferry arsenal to be the signal for a great uprising of the Negroes in the South. He looked forward to the creation of a great Negro republic south of the Mason-Dixon line. He entered into the venture knowing that it would be a bitter fight, a desperate battle. He was prepared to lay down his life if necessary—but he did not want any of his men to sacrifice themselves for his ideal. Before the battle he told his men that "any who wanted to turn back would be released; he would hold none of them."

Before the arsenal was captured, he might have burned the city. Other conquerors greater and lesser, ancient and modern, have followed victory with vengeance, have laid waste the conquered territory with fire, blood, or, in modern times, mustard gas. John Brown, too, was a conqueror—but, a merciful one. He captured the railroad station and the railroad tracks, but when a train came along he refused to capture it or blow it up. He let it pass; the train went on twenty miles or so and notified the army. As a result the soldiers arrived to capture Brown six hours earlier than they might otherwise have done.

Object of Vilification

His raid on Harper's Ferry was an act of violence and terrorism, yet he refused to harm his prisoners. In contrast with this is the demand for his lynching after he was captured by Robert E. Lee. When the soldiers arrived and overcame his resistance, a flag of truce was erected. A group of soldiers came in to take custody of him; he respected the flag of truce and submitted. But the slave-holders, violating the truce, fired on his sons.

John Brown was hanged and his body was sent back to North Elba, where it was buried. The man died an object of vilification. Even the minister who performed the burial service over him became an object of defamation and caricature. His wealthiest parishioners resigned from his church. He was branded an "Anarchist," a "Traitor" and an "Infidel," just because he had given a decent burial to the body of the man who took up arms against slavery.

Yet we must not forget that it took that man twenty years to make up his mind that arms were needed. John Brown was no young man, entering into the struggle against the evils of existing society out of the passionate hotheadedness of youth. John Brown was a man in his fifties—a quiet, peaceful God-fearing man. We show him as such in "Battle Hymn." Our problem in the play is the problem of a man advanced in years who is forced by circumstances to change his nature and become a fighter. The drama of the play is the conflict that goes on in the heart of a religious man who finds it necessary to shed blood.

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Methodists Against Unification

(*Continued from page* 149)

into anarchy. They feel that the smoothness and harmony which exist in the Negro conferences of the Methodist Episcopal Church are due to the accountability to and direct connectional relationship of the work of these conferences with the large national body. This is an ungrounded fear, however, for Negro Methodism has some of the most intelligent and highly cultured men of the country in its constituency. The real danger is not anarchy in the jurisdiction, but complete withdrawal from the church.

The true merit or demerit of the plan will be determined by its *effect upon the religious life and thought of the world*. We might surmise regarding its effect in the *foreign field*. It was reported in a letter to the *Zion Herald* of March 4, that the treatment of Negroes in America was one of the greatest obstacles to evangelization, especially in Mexico, India and China where the race problem is so acute. It is rumored that in a recent meeting of one of the boards of the general church, Chinese Methodists were quoted as having said that if American Methodists pass the present plan of unification segregating the Negro, they would call all their missionaries home from China. American Methodism is faced with a grave decision. The effect of whose answer will reverberate throughout the entire Christian world. The world wants a religion that will conquer in the struggle with race prejudice.

May Drive Negroes Out

Turning our attention home, we might reflect upon the effect the plan will have *upon Negroes in general*. Such segregation policies in the Christian Church and society are driving the Negroes into other religious and social movements which manifest more of the ideal and practice of world brotherhood and interracial justice. Communism and the Bahai movement offer an open door at this point. The Catholic Church has recently pledged itself to a proselyting program among Negroes offering them in return the promise of a larger economic, social and cultural opportunity. The strictly Negro denominations are already saying, "I told you so," to the Negroes who have stayed in the white group.

One candidly offers the *suggestion* by way of solution, *"Just get out,* you see you're not wanted." But to the young minister, this is all so disillusioning and discouraging. He reflects, "I was born, baptised and reared in the Methodist Church. My college training was in a Methodist school. For my professional training I went to a Methodist seminary. In graduate study I rubbed elbows with fellow Methodists in a Methodist university. All I know is the Methodist Church. Life's ambition has been plighted to the service of the kingdom, through the Methodist Church. My material and spiritual vows have been paid at the altar of the Methodist Church. Whatever debt of gratitude my forebears might have owed, I have been no poor beggar. The Methodist Church is mine by right of service and devotion—as much mine as it is of any other minister my age. Why, then, should I consider moving out? Or staying in, why should I be humiliated?

Some of the older men of the ministry are feeling quite the same way. A minister made the remark that he had given over thirty years of service to the Methodist Church because he thought it most embodied the Christian idea of the Kingdom and race relations; his parents before him had given seventy. For over a hundred years he and his family had been traveling the highway of Methodism, only now to find that they have been going down the wrong road. Said he, "It is the crisis of my ministerial life, if not, indeed, the terminus."

However, certain of the Negro laity

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and clergy are thinking seriously of withdrawing. One prominent leader of the South is now completing a book on the unification plan, the central argument of which is that the Negro should accept the obvious invitation to withdraw and that immediately. It may not be wise for the Negro to withdraw. He may *speak a message to the world by staying in.*

Problem for Christians

To say the least, it is not time for *acquiesence nor apathy* on the part of anyone. There are Negroes who say, "It is the white man's arrangement to do us like this, let the justice-loving whites put a stop to it." There are whites who say "we will do anything the Negro asks for. If it is acceptable to him, we should worry." It is not purely a racial problem. The question should not be the whites atoning for white man's wrong, nor a question of establishing an arrangement which the Negroes will agree to accept. It is a problem which tugs deeply at the roots of our religious values. The Plan violates the principle of brotherhood dominant in the life and teachings of Jesus and embodied in the organized fellowship of Christian believers—The Church. It is not the Negro's problem, nor is it the white man's problem. *It is the Christian's problem,* and as such should have the opposition of everyone who holds dear the interest of the Kingdom and who would see the conquest of Christianity at the crossroads of racial conflict.

Methodists For Unification

(*Continued from page* 148)

descent' should simply not be counted! Under the proposed plan we shall not have to use the resort of the Des Moines General Conference; neither will it be possible for the critical representatives of other churches to say that our Negroes can not select their own leadership. If we could scatter our Negro Conferences among our other Conferences in this land, how many delegates would our Negroes have in the General Conference? Just now we are debating the question, will the next General Conference elect a Negro bishop to succeed Bishop Clair, who retires in 1936? Under the projected plan there should be no discussion about that; for Negro bishops would be chosen upon the same ratio, and by the same terms of freedom, as in any other Jurisdictional Conference.

"It is my most convinced judgment that the plan of union is a distinct advance over our present church life in its relation to our Negro members. Governmentally speaking, they lose nothing; they gain much."

Again the plan would promote interracial good will in the South. Many of the leaders of the interracial movement in the South, including Dr. Will W. Alexander, are members of the southern branch of Methodism. Our schools would have their supporting constituency increased. It would also increase the points of religious contact with the white Methodists of the South and contribute toward better understanding among the two groups there.

The third advantage accruing to the Negro members is the advantage of being an organic part of the largest and most influential protestant group in the world sharing in the promotion of the cause of our Lord and Savior. While the plan is not perfect and all that we desire, the writer thinks the advantages accruing to the Negro far excel its drawbacks and represent a step forward. The writer's earnest prayer is that from this union a wider union than the union of Methodists may be realized. May that vision lure us! May its possibilities stir us to new and heroic ventures of faith.

The Quadrennial general conference of the African Methodist Episcopal church will meet in New York City May 6–27. The sessions will be held in Rockland Palace, 155th street and Eighth avenue. An attendance of 996 delegates is expected. The Emanuel A.M.E. Church of New York City of which the Rev. D. Ward Nichols is pastor is host for the conference.

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